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ABSTRACT

This resource guide outlines one of four units designed for grade 1. Some background material on the Quecha speaking Indians of Peru, Bolivia, and Ecuador is presented for the teacher on the family structure and the economy, emphasizing subsistence, technology, clothing, division of labor, and sexual differentiation of labor. Major concepts generalizations, skills, and attitudes to be developed are outlined in the usual series format. Course content is divided into 72 teaching strategies and instructional materials to be used for each activity are listed. Appendices include many pupil materials, such as maps, geography and art activity worksheets, information summaries, and stories describing family and cultural setting. SO 001 287 outlines the total unit sequence for grades 1 and 2; other related guides in the series are SO 001 275 through SO 001 287. (Author/JSB)

Chelmsford Public Schools
Chelmsford, Massachusetts

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Teacher's Resour

revised by

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FAMILIES AROUND THE WORLD

The Quechua Family of Peru

Teacher's Resource Unit

revised by

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Following field testing in the Chelmsford Public Schools
Project Social Studies Curriculum Center of the University
of Massachusetts, this unit was developed by the United States Office of Education.

1968

THE QUECHUA FAMILY

by

Shirley Holt

INTRODUCTION

The Quechua-speaking Indians of Peru and Bolivia and Ecuador are descendants of the Inca who ruled the Andean highlands and adjacent coastal areas of South America at the time when the Spanish under Pizarro conquered and took over their Empire in 1532. The Inca Empire was about 100 years old when the Spanish took over their Empire, but the Inca in turn were inheritors of previous civilizations in coastal and highland Peru. There were perhaps 5,000,000 people in the Inca Empire at the time of the Spanish conquest. The Andean civilization was characterized by large cities, an efficient communications system, a strong centralized government and religious cult, an efficient military system and a highly efficient subsistence basis which supported both a large agricultural population and a large non-farming population.

Spanish institutions were largely substituted for indigenous ones at the Empire and state levels at the time of the Spanish conquest. However, much of the local community life in Highland Peru, Ecuador and Bolivia, where Indian languages are still spoken, reflects cultural elements which represent persistence of many aspects of Pre-Conquest Andean culture. It would be desirable if the teacher could acquaint herself with the salient features of Pre-

Conquest civilization as well as the modern situation to help to compare and contrast modern conditions which illustrate this persistence on the local level, and to provide a background of knowledge of Andean cultural contributions to our civilization which of course are appreciable.

FAMILY STRUCTURE

The Quechua family is bilateral in form, that is, it recognizes relationships with both a person's mother's family and his father's family equally, as our own family system does. It functions as an economic and religious unit as well as a primary group providing socialization, physical care, and psychological intimacy for its members.

Some Quechua family compounds contain only the nuclear family, that is, a man, his wife, and their children. Usually the compound contains at least one set of grandparents and possibly the families of more than one brother. Residence among the Quechua is usually patrilocal, that is, at marriage, women go to live with their husbands, who usually live with or near their own parents. One's spouse virtually always comes from one's own community -- Quechua communities are thus "endogamous" -- they almost never come from outside. (This means

that in the small Quechua settlements of a few hundred or less virtually everyone is related by consanguinity or through marriage to everyone else. In Hualcan, the Peruvian community of W. Stein's field study this is not true. Hualcan has about 750 inhabitants.)

The Quechua child is born into a relatively small household group which contains mother, father and siblings and often paternal grandparents, and sometimes his father's brother and their families. He has an "extended family" of kindred on both his mother's and father's sides to whom he owes responsibilities as he grows older and from whom he can expect various kinds of support. (This group is designated as the Kastain Hualcan; marriage is not permitted with members of either one's maternal or paternal kasta.)

Every person has, in addition, some ritual relatives -- godparents (compadres and comadres) who are chosen for life crisis rites. The most important ones are those chosen at baptism and marriage, but other occasions at which such godparents are chosen are birth, first haircutting, confirmation and housewarming. These "compadre" relationships may be established with relatives, with other community members or with outsiders. In Hualcan, the most important ceremonial sponsors are chosen from among one's kindred, but this is not necessarily true in other highland Quechua communities. Friends or influential people in the community may also be selected. At and after baptisms in Hualcan, padrinos have a number of important responsibilities which continue through life. Some of the formal obligations

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cease at the child's adolescence. Marriage padrinos also have important ritual roles at the wedding and continue important and close relationships with the married couple throughout the rest of their lives. There is also an important relationship between the parents of the couple and people who serve as their marriage compadres. This relationship involves mutual aid and respect throughout life.

Thus the Quechua "family" includes a large number of people. The household group among the Quechua is likely to contain more people than a household in our society does. Extended family kin relationships are more important. These family ties are operative with more people in Quechua society than in ours and in most relationships more mutual support is expected and given. In addition there are a number of ritual "family" relationships entered into by everyone which increases the size of a given person's family even further. (Incest rules are as stringent on these fictive ritual relatives as on "real" ones.)

There are few nonkinship interpersonal relations in Highland Quechua society. Most social interaction occurs between people who are related to one another through kin ties, whether the interaction be oriented toward economic, religious, sociable activities or any other activity. Stein says of Hualcainos: "Family members are to be sided with in disputes with outsiders."

They are to be supported in their ritual and festive endeavors. They are to be nursed when sick and prayed for when dead . . . the individual's role with regard to his relatives is clearly defined for him."¹ The individual can face neither the outside world nor the supernatural world without support of his family.

THE ECONOMY

Highland Quechua communities have largely subsistence economies. Relatively little is produced for entrance into the market economy of the states of which they are a part. Hualcan economy, for example, is characterized by Stein as a subsistence economy. Any surplus is largely used for the support and maintenance of the community rather than in pursuit of "personal" goals. The people of Hualcan employ their wealth in ceremonial activities which involve large-scale distribution rather than in development of new technological resources. Social bonds of all kinds are cemented through one form of contribution or another; kin ties involve frequent giving and sharing of food and goods and any kind of extra kin relationship is always initiated by gifts. Even money earned outside the community in wages on coastal enterprises or in nearby haciendas is

brought back to Hualcan to enter the socioreligiously oriented system of Hualcan itself.

The basic economic unit in Hualcan, as in other highland communities, is the family, although property in land and goods is owned by individuals. The individual begins to acquire property -- fields and goods -- at the age of about 1 year at his or her first haircutting ceremony when his parents and specially chosen godparents give a fiesta in his honor at which the guests, mostly kin, make contributions to the child. A field may be given this time by the grandparents, while other kin usually contribute money or goods.

Prestige and esteem are accorded to the individual in Hualcan who has much property and who is successful in adding property to what he already has. But owning property is of itself not sufficient to achieve high status in the Hualcan social system. It is merely the means to greater participation in ritual observances, both social and religious.

Subsistence

Most of the Highland Quechua are farmers who till the land and/or herd livestock. The people of Hualcan do both. Virtually everyone is a farmer and works very hard at it, but even so their long hours of work often result in a poor harvest which may be due to heavy rains or drought, frosts and hailstorms, insects and other plant parasites. The people of Hualcan try to plant a large

¹William Stein, Hualcan: Life in the Highlands of Peru, p. 114. Stein deals with specific family role interrelationships in Ch. III, pp. 112-181. Consult this chapter for specifics.

amount of staple crops -- corn, potatoes and broad beans -- along with a great variety of minor crops in as many fields as possible. They plant evenly throughout the year to provide the maximum insurance against crop failure. (See Stein, pp. 22-23 for a resumé of the very arduous agricultural calendar of the Hualcan farmer, who is planting something in virtually every month of the year.)

Most land is planted in corn, of which six or seven varieties are planted. Land is prepared by stirring up the ground with an iron tipped digging stick or (by some families) with a plow. Manure (from a cultivator's domestic animals) is spread after a field is planted. Planting is a family affair, women and children dropping the kernels and covering them with hoes, while men plow the furrows. Weeding and cultivating are done twice after planting. In May, after the rainy season is over, irrigation ditches are cleaned and opened into the cornfields. By April some green corn is harvested. Harvest of both corn and stalks used for animal fodder goes on until May and June, and is done by all family members.

Other important seed grass crops are wheat and barley, quinoa and achis -- the latter two being Pre-Columbian Andean crops which have not diffused to other places so readily as have the ubiquitous corn, potato, squash, and bean.

More than a dozen kinds of potatoes are planted in Hualcan in two main plantings and perhaps additional ones. Preparation of the soil is the same as for corn, but potatoes are planted on the

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upper hilly slopes while the irrigable
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fields, which are replanted with pota-
toes and other crops after the corn
harvest.

Several other root crops unfamiliar
to us are planted and eaten. The most
important is coca.

The Quechua grow other food, too.
Lima beans are also used in Hualcan, al-
though the most commonly planted bean is
one that was imported to Peru from Europe
after the Conquest. Pumpkins, squash,
greens and spices, flowers and fruits are
also grown by Hualcainos. (See Stein,
pp. 23-31 for a very extensive list and
description of all of these.)

Sheep and goats are the most numerous
kinds of livestock kept by Hualcainos.
Primarily they provide wool for clothing.
They are seldom slaughtered, except for
fiestas. However, if a sheep or goat
dies of other causes, it is eaten. Sheep
are put into penned fields to fertilize
the fields.

The Hualcainos have other farm ani-
mals. People own a few cattle which are
used primarily for plowing. Some fami-
lies raise pigs, chickens, and turkeys.
Eggs are not eaten, although the meat of
these animals is used, (but not exten-
sively!) Guinea pigs, pre-Columbian
domestic animals, are used more often
than other small animals. Their meat
is used in ceremonial dishes, and the ani-
mal is used in curing and in divination.
Burros are owned by almost everyone solely
as a beast of burden. Most households

have dogs which play a role in herding and serve as household guardians and scavengers. (In other parts of the highlands, especially in Southern Peru, the llama and alpaca are important herd animals.)

The fields of Hualcan are very stony, very small and very scattered. A man has many small holdings dispersed over a wide territory. He may own a dozen or so small plots in different parts of the community. (The smallness is due both to the land's great value and to the division of property by inheritance.) Some fields are located a thousand feet or more above the houses of their owners, with the result that these people must spend up to 45 minutes in walking to their fields. (One can see the great difficulties involved in any attempt to get Hualcainos to use heavy agricultural equipment or supplies. These would be useless in the tiny, hilly fields.) Most households do not have enough land to feed their members adequately all year around.

Technology

The material culture of the Highland Quechua has relatively little complexity. In Hualcan there are few complex crafts or specialties. Almost every Hualcaino could in an emergency create for himself the material goods which are produced locally, although not everyone possesses some of the tools necessary for some of the specialties such as weaving or pottery making.

Hualcan houses are of adobe or mud bricks or of field stone plastered with mud, put up around wooden beams. The roof is of beams lined with cane and mud and covered over with either baked clay tiles among

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those who can afford them, or straw
among poorer people. (Most houses
have tile roofs.) A few houses have
plastered walls -- a mark of high
status.

Houses consist of a main building
plus one or two smaller attached build-
ings and wall enclose a courtyard. The
main building has a porch, the "kanis"
which is covered by the roof and pro-
tected by walls at two sides, and is
raised from the level of the court-
yard. The family sleeps on the porch,
or kanis, most of the time. If the
weather is bad, the family sleeps in
the kwartu, the main building. If weav-
ing or ceramics or some other secondary
occupation is carried on by members of
the household, it is done on the porch.
The kwartu, or main building, has no
windows and is used chiefly for storage
of food and tools and for some kinds of
work such as shelling corn or tailoring.
Most work, however, is done on the
porch outside.

Another building on the court is
the kitchen, which is surrounded by
three walls and roofed over with an
opening at the top for escape of smoke
from the hearth. The hearth is of
stones or adobe bricks to support pots
on the fire. Shelves and baskets hang
from the ceiling. Cooking and eating
is done in the kitchen, or tullpa, two
to four times a day depending on the
activities of the day. The kitchen
contains cooking and eating utensils,
ladles, spoons and knives, and two sets
of grinding stones, one for grinding
grain into flour and another smaller

one for grinding peppers and spices. It may also contain a metal fry pan and a metal cooking bucket obtained outside of Hualcan. A beehive shaped adobe oven for breadbaking is usually set in back of the main house.

Around the court and between the buildings there may be a kuridur or corridor which is roofed over and affords passage from one part of the house to another. Around the court are adobe pens for the guinea pigs and other small animals. The kural (Spanish corral), an adobe pen for larger animals, is built at a little distance. The courtyard of the house is used to spread agricultural products to dry in the sun, and to clean, butcher, and prepare food, and to prepare food in quantity for fiestas.

A house is built close to a water source. Many have a ditch running through the courtyard which is covered over with paving stones except where openings are left for getting water. In front of each house is a road connecting it with the plaza of the village. In back and at the sides of each house are fields.

Furniture in a Hualcan household is scanty. The most frequently found piece of furniture is a stool of maguey wood. Most houses have adobe benches built out from the walls around the courtyard, but many people prefer to sit on the ground. Beds are of skins thrown on the floor of the kanis, with long blankets to cover them. The people of the household huddle together on cold nights and pile on more blankets and items of clothing such as

ponchos. On to move the bedding are few beds that exist are member of the and other valuable chests. Cloth ropes strung a bedding is stored in use. Some crosses on the ing are bundle one end.

The Hualca household utensils are many kinds of gourds, or bas made locally from large jars over 25 gallons large ones are chica (the local size pot is used for food and sometimes). A great many very specialized and used -- some for trans frying and cooking. Most of these are on the hearth. Gourds from the coast or taken into Hualcan are carved and decorated by women of the household to commemorate some rite. Eating Basketry articles from the ceiling carry and stor

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ponchos. On the coldest nights people move the bedding to the kwartu. (There are few beds in Hualcan and even those that exist are not slept in unless some member of the family is sick.) Clothes and other valuables are kept in wooden chests. Clothes and food are hung from ropes strung across roof beams, and bedding is stored in this way when not in use. Some houses have shrines or crosses on the wall. Brooms for sweeping are bundles of ichu grass tied at one end.

The Hualcaino woman has various household utensils. The household has many kinds of containers made of pottery, gourds, or basketry. Black clay pots made locally by specialists range in size from large jars four feet high containing over 25 gallons to very small ones. The large ones are for storing grain and chicha (the local beer). A three foot size pot is used for storing water and food and sometimes for cooking in quantity. A great many small containers with very specialized shapes and uses are made and used -- some for toasting cereals, some for transporting food, some for frying and cooking special things, etc. Most of these are kept around the kitchen hearth. Gourd utensils (which come from the coast or tne montaña) are brought into Hualcan unfinished. They are then carved and decorated and inscribed by women of the household -- often to commemorate some occasion such as life cycle rite. Eating dishes are made of gourd. Basketry articles are made to hand goods from the ceiling, and some are used to carry and store food.

There are several other kinds of household equipment to be considered outside of the household itself and its furnishings. All Hualcainos are agriculturalists and so virtually all households possess tools for agriculture. These tools are not elaborate. Steel blades and points are bought in town (nearby Carhuaz) and are then inserted into wooden handles made at home. The basic agricultural tool is the "digging stick" or hoe used in planting and cultivating. It is made in two varieties -- the lampa, a wide hoe with a short handle, and the chusu, a narrow bladed hoe. The barreta, a four foot long iron bar, is also used to prepare fields for planting and in removing stones and loosening the ground. Picks and shovels are also used for such purposes and in building. Sickles are used by everyone in harvesting. Shearers are used in clipping wool. The largest tool is the plow or taklla, which has a metal point purchased in town, but is mainly of wooden parts produced locally. It is used with oxen.

Other kinds of tools found in the Hualcan household are machetes and axes for chopping wood, knives for carving wood and use in the kitchen, scissors and needles for tailoring, which is done by both men and women. A few families engage in trading small items. They have an adobe counter in a room facing the outside; this room serves as an entrance to the home.

Clothing

Communities in Highland Peru have distinctive dress styles which enable one to

tell where a person is from by simply looking at his style of dress. Hat shape, cut of clothing, color and styles of skirts, etc. are distinctive in each community. This is true of Hualcan.

Most clothing and textile material used in Hualcan is made locally. Most of the wool is produced there, although some is imported as a number of Hualcainos weave as a specialty. Cotton is used but has to be imported.

Most people have several sets of clothing, one of which is used for going to fiestas and trips to town. For everyday, people wear worn clothing. Men wear white homespun underclothes, trousers of black homespun and white shirts of either homespun or machine-made cloth. Over the shirts are worn black homespun vests, and for cold wet weather a black poncho decorated with bands of colored thread. They wear heavy grey felt hats with a narrow brim and medium crown. For transporting things they use leather ropes bound across the chest -- carrying things to be transported on their backs.

Women wear blouses of machine-made cotton or linen cloth, sometimes decorated in colored thread, and several skirts at a time--sometimes eight or more. Black skirts are worn for field work and by elderly women. Other skirts may be of any color. Women also wear ornaments, rings, beads, and earrings. They wear the same grey felt hats as men, although blue streamers may be attached when going to town. Hats are worn at all times except when sleeping.

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Women use black shawls -- lliklls -- for transporting things, like babies or produce. The baby or object is placed in the center of the shawl, folded into a triangle, swung onto the woman's back and then knotted across her shoulders.

Children begin wearing adult-style clothes at six or seven (when, as we shall see, they begin to take on productive economic roles in real earnest). Before that, both sexes wear shirts and wrap around skirts. (They may have adult clothing for special occasions.)

People wear clothes day and night until they are dirty, (there are no "nighties" and good care is taken of them. Both sexes wear sandals.

The Division of Labor

The people of Hualcan are all farmers, chacreros. All specialties, such as curing or weaving, are secondary occupations. Sex and age differentiation of roles in the family can be described as follows:

Age: Children start working with their parents in the fields as soon as they are old enough to hold a tool. Small children may be sent out to help care for animals -- even at three or four -- and children of six or seven -- as small as the average first grader -- are habitually seen in fields covering plant seeds, working with the chusu, or helping to sort things. At this age both boys and girls become responsible for care of even younger siblings, also, and for other household tasks.

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There are no organized children's
 games. Leisure time for children is
 spent in groups mimicking adult behavior
 -- mostly ceremonial -- or husband-wife
 behavior. Stein says that in Hualcan
 the most systematic children's pastime
 involves making a clay image, placing
 it on a platform of sticks and carry-
 ing it about in imitation of the saints'
 processions -- community religious
 rituals carried on by their elders on
 important saints days -- always occa-
 sions for fiestas. Children do hunt
 and trap more than their elders do.

Children own their own property
 -- animals, clothing, land, etc. The
 child's fields are planted by his
 father, but after the child begins
 to work the fields, too, some of the
 produce is separated out as his con-
 tribution if used in the household.
 If the produce is sold it is invested
 for him. (In this society people are
 "ranked" at mealtimes in terms of how
 much they have contributed toward the
 production of food. Children get the
 least food and the less desirable
 portions of the meal as the lesser
 contributors toward its production and
 are consequently always hungry. See
 Stein, pp. 76-78 for a full description
 of how economically oriented roles
 determine one's rank in the family at
 mealtime.)

Children's activities are less
 rigidly divided by sexual role differ-
 entiation patterns than are adult

activities. For example, little boys carry small siblings on their backs, which men never do. Little girls are more restricted in activities than are little boys and mainly do tasks that are part of an adult female's role.

Elderly Hualcainos still hold respect even when no longer able to care for themselves. Children have the responsibility for caring for aged parents. There is no real "problem of the aged" in Hualcan as the vigorous life led by these people precludes many living to advanced ages.

Sexual Differentiation of Labor: Sexual role differentiation is marked in this society. A woman is not considered completely adult until marriage, although adolescent girls can cook, take care of the house, care for livestock, have gardens of their own, and of course, care for children. Women do household chores of food preparation, cooking and serving, baby tending, washing of clothing, and care of the house, such as sweeping, putting bed things away and down, etc. They also pasture livestock, milk cows, gather greens for the animals. Women have their own gardens behind the house. They help in much of the field work -- in planting activities, dropping the kernels or roots and covering them, in cultivating and in harvests. Women own lands and animals, and although men work their wives' fields, the products of a couple's joint capital are divided at harvest. Usually it is the wife rather than the husband who sells or

barter small items, so wives have control over income from both her own and her husband's property. Some people, including some women, specialize in trade, leaving the community for town and the coast for periods of time. Some widowed women in Hualcan specialize in herding -- coming in the morning with their children and taking animals out to pasture and then returning them in the evening. For this job, they are fed and clothed by the family for which they work. Some women spin above and beyond the requirements of their families to get cash and household necessities. Women also become midwives. Some become curers -- a role which has a high status economically but which causes others to fear one.

Men also are not considered fully adult until marriage. They are not considered to be completely adult members of the community until they have taken on some of the ritual responsibilities for giving fiestas which involve getting together and spending an outlay of cash and fairly large quantities of food as well as the time and effort involved in organizing and carrying them out. Adolescent boys and men prepare fields, plow, plant, cultivate and harvest and have skills in animal husbandry. After adolescence and marriage, men learn economic specialties in addition, and must begin to take on ceremonial responsibilities necessary to their family and community's well-being. If they do not become part of the ritual organizations, they are not considered "adult,"

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and they are endangering the relationships of their families with the supernatural. They also take on responsibilities as political representatives of their family if they become the oldest head of the household group to which they belong. As such they are responsible for seeing to it that someone from their household is represented at community labor projects (the La Republica Work Force in Hualcan) which do such things as keep up roads, etc. which are of benefit to the community as a whole. All men can do some weaving, sewing and simple woodworking. Some men specialize in pot making, curing, operating a sewing machine, masonry and carpentry and trade. Men also become chanters (regador) who read and chant prayers in Quechua at funerals and at Lenten ceremonies.

The elder man in a household is responsible for making decisions for activities such as planting a field, preparing for a fiesta, buying something new for household use, etc. Although ownership of things is very separate and distinct within a household, even between husband and wife, production is communal, and decisions about who should do what and what should be done are technically those of the senior male, though he usually consults with the rest of the family on such ventures.

Adult men of the household are responsible for organizing needed labor groups which are necessary for some aspects of farm labor, such as harvests, or construction projects, such as house-

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building, which require more workers than the individual household group can provide. Sometimes help is simply hired, at wages, but usually someone needing workers on large projects use two other kinds of organization.

One of these is a big work party (Minka in Hualcan) which obligates the giver to supply laborers and their families with food and drink and music as well as coca and cigarettes for the day. The giver of a Minka is usually an older man with considerable prestige and the party does not obligate the giver to return labor to those invited. (Those invited are usually related families and near neighbors.)

Another method of securing a large labor force is exchange labor -- called work "in aine" in many parts of the Highlands, Rantin labor in Hualcan. A man goes about among his relatives in town and perhaps non-relatives looking for people to help on a given day. He furnishes food, coca, and drinks to those working. Then some time afterward he is obligated to return a day of work for each of those who have worked for him. Working children usually count 1/2 in this system. A man, of course, utilizes his labor of his own household in arranging and paying off debts in Rantin labor. (Such a system is common in many parts of the world and is similar to communal labor arrangements in our own rural society of the not too distant past -- e.g. the "threshing crew.")

OBJECTIVES

This unit should make progress toward developing the following:

CONCEPTS

Culture: norms and values, learned behavior patterns, diversity, uniqueness, universals (including the psychic unity of mankind), change, continuity.

Social organization: roles, division of responsibility and labor, status, functions.

Social process: socialization.

Geographic concepts: globalism, diversity, position, situation, site (mountains, elevation, plateau, valley, continent, lowlands, highlands, ocean, stream, temperature, rainfall, grasslands, terracing, irrigation, farming, handicrafts), cultural use of environment.

GENERALIZATIONS

1. Things can be located at specific points on the earth's surface.
2. Places can be located in relationship to where we live in terms of their distance and direction from us.
3. No two places are exactly alike. Each place looks somewhat different from other places.
4. Temperature is affected in part by distance from the equator.

5. Temperature is affected in part by elevation; air is cooler at higher elevations than at lower elevations if other factors are the same.
6. Temperature ranges are smaller near the equator than further from it; seasons change very little near the equator.
7. Some crops need warmer temperatures than others do.
8. Vegetation is affected in part by temperature and in part by rainfall.
9. High mountain plateaus can be used more easily for grazing than for growing crops.
10. Level lands are easier to travel over by land than are hilly or mountainous lands.
11. Both man and nature change the character of the earth.
 - a. Terracing enables man to grow crops on steep slopes.
 - b. Terracing helps slow down water erosion.
 - c. Irrigation makes it possible to grow crops on land which otherwise would be too dry.
 - d. Rivers which move swiftly carry with them much sediment and may cut deep valleys.

12. People living in the same physical environment or in the same type of physical environment use it differently depending upon their cultural values, perceptions, and level of technology.

13. Ways of living differ from one society to another; indeed, each culture is unique.

a. Families differ widely from society to society as to how they are organized (in their structure).

b. Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.

1) Families usually have some economic function, but the economic function differs greatly from one society to another.

c. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles and statuses differentiated by these principles are organized very differently from society to society.

d. People in different societies differ as to how they expect people to act and as to what they think good and bad.

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14. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

a. All people everywhere have certain basic physical drives, although they satisfy them differently.

b. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love), although they may express them in different ways and the emotions may be aroused by different things.

c. Human beings everywhere have acquired need for positive affect (affection) and interaction with other human beings (gregariousness).

d. The broad outlines of the ground-plan of all cultures are about the same because men always and everywhere are faced with certain unavoidable problems rising out of the situation by nature.

1) Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness.

2) All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

- 3) All societies have some kind of family. Certain family functions are found in all societies.
 - a) The socialization of children is a universal function of the family.
 - b) Families generally provide affection and emotional support for their members.
- 4) Families in all societies contain overlapping generations; sometimes there are two generations, sometimes there are three or four.
- 5) Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.
- 6) In all societies people are expected to behave in certain ways and not to behave in other ways; they are expected to believe that certain things are good and that certain things are bad.
- 7) All societies have some means of socializing children.
- 8) All societies develop rules for tracing kinship and thus the group to which people can turn for help in time of need.
15. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)
 - a. Within the primary group of the family, parents and/or older siblings direct expectations (organized into rules) toward the child.
 - b. Both positive and negative sanctions are used to teach the child to act in certain ways.
16. The people who live in one community depend upon each other for different goods and services.
17. Innovations occur in all societies; they occur in ideas and behavior, not just in things.
 - a. Innovations may come about as a result of diffusion or borrowing from other people.
18. Although culture is always changing, certain parts or elements may persist over long periods of time.

SKILLS

The broad skill toward which teaching is ultimately directed is underlined. A specific aspect of a skill or an understanding needed to learn a skill is in plain type.

1. Approaches problems in a rational manner.
 - a. Sets up hypotheses.
2. Gathers information.
 - a. Gains information by listening.
 - b. Gains information by making and using models.
 - c. Gains information by studying pictures.
3. Organizes and Analyzes Information and Draws Conclusions.
 - a. Classifies data.
 - b. Applies previously-learned concepts and generalizations to new data.
 - c. Tests hypotheses against data.
 - d. Generalizes from data.
4. Possesses Geographic Skills.
 - a. Has a sense of distance.

Compares distances with known distances.
 - b. Has a sense of direction.

Knows cardinal directions.

Notes directions in relationship to town.

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c. Interprets maps.

Understands use of symbols to
represent reality.

Recognizes symbols for water and
mountains.

Understands the use of color-layer
symbols to show elevation above
sea level..

Locates places on maps and globes.

Tells directions from map.

d. Visualizes generalized map of own
state and so is able to identify
own state on map.

5. Has a sense of the passage of time.

a. Differentiates between past and
present.

ATTITUDES

1. Is curious about social data.

2. Appreciates and respects the cultural
contributions of other peoples, races
and religions.

3. Accepts diversity as natural.

4. Values human dignity.

5. Accepts change as inevitable, but does
not equate change with progress.

OBJECTIVES

- S. Visualizes generalized map of own state and so is able to identify own state on map.
- S. Knows cardinal directions.
- S. Tells directions from maps.
- Understands site concept of continent.
- G. Things can be located at specific points on the earth's surface.
- G. Places can be located in relationship to where we live in terms of their distance and direction from us.

OUTLINE OF CONTENT

- 1. The Quechuas (Kech-was) are descendants of the Incas; they live in the Peruvian highlands in South America.
 - A. In earlier times, there were many Indians in South America, just as there were in the United States. The Incas were one of these Indian groups. We are going to study their descendants, the Quechuas.
 - B. The Quechua live in the highlands of Peru on the continent of South America; the Incas were spread over a large part of the Andes highlands.
- 1. Peru is south of the United States in South America. It is further from (children's home town) than either Hopi country or Algonquin country.

TEACHING STRATEGIES

1. Show children a map of the U.S. which indicates where various Indians lived before exploration. Ask: Can anyone find our state on the map? What else is shown on our map besides the states? Which Indians lived in our area?

U.S. map showing Indians.
2. Show transparency of North and South America. Ask children: Do you see the U.S. and Massachusetts? Mark own state on the transparency. Ask: Which is north on this map? Which direction is south? How do you know? Which way would you go from the United States if you went south? Let a child come to the map and show this. When he has reached the continent of South America, tell him to keep his finger on it. Explain to the class that this continent is called South America. Ask: Why do you suppose it has that name? Why is it called a continent rather than an island? Explain to the children that there were many Indians living in many parts of the Americas before white men came. Show again where the major groups lived in North America.

Transparencies for use with overhead projector -- overlay of Peru outlined with wax pencil.
3. Then say: Indians also lived in South America. We are going to study the Quechuas (print on board) whose ancestors were the Inca Indians. These Indians lived in Peru (point out) hundreds of years ago -- long before your grandfathers came to America -- before any white men came to America. The Incas had a large empire. (Define briefly and show on map.) Ask: What direction is Peru from our town? How do you know? Is Peru further away or closer to our town than Hopi country is? than Algonquin country is? (Have children measure distance on globe and compare them.)

Individual outline maps of western hemisphere.

S. Has a sense of the passage of time. (Differentiates between past and present.)

S. Has a sense of direction. (Notes directions in relationship to own town.

S. Locates places on maps and globes.

G. No two places are exactly alike. Each place looks somewhat different from other places.

S. Understands use of symbols to represent reality.

S. Recognizes symbols for water and mountains.

Understands site concepts of ocean.

S. Gains information by studying pictures.

Understands site concept of mountain.

2. Peru is bounded on the west by the Pacific Ocean.

3. Peru has high mountains with many high plateaus and valleys in these mountains. The Incas and their descendants the Quechua live in these mountains. The Inca Empire was built in less than one hundred years. The leaders succeeded in conquering all the tribes in Peru and created a powerful dynasty.

Now give each child a map of the western which he should indicate cardinal direction in his own state and Peru.

4. Have child locate Peru on globe with chart.
5. Review concepts about land of Massachusetts: river, hills, woods, etc.
6. Say: Now let's find out more about this the Incas lived. Ask children to look at Peru. Ask: What can you tell about the looking at this map? What do you see on the country? (pointing to the ocean) How tell that it is water? (Put symbol for water on board or simply use blue chalk to show it) you think we call this water an ocean instead of lake? Show pictures of Pacific Ocean to concept of ocean. Project film, Peru -- Incas, to give an overview of the place where Incas lived. (Film narration may be difficult to require teacher substitution but pictures excellent.)
7. What kinds of markings do you see in this (mountain in Peru) Reproduce the symbol for mountain on the blackboard. Show picture of mountain of Peru. Say: This is a picture of Peru. What do you think this mark stands for?

- 8 -

map of the western hemisphere on
ate cardinal directions and color
Peru.

u on globe with chalk.

Globe.

land of Massachusetts -- lakes,
etc.

out more about this place where
children to look at the map of
you tell about the country by
What do you see on this side of
g to the ocean) How can you
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ue chalk to show it.) Why do
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of Pacific Ocean to help teach
object film, Peru -- Land of the
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Map of Peru, Lucho, p.6,
or transparency of Peru
showing water, moun-
tains, etc.

Pictures of Pacific Ocean.

Film: Peru -- Land of
the Incas, Paul Hoefler
Productions (Bailey
Films).

do you see in this country?
reproduce the symbol for mountains
ow picture of mountainous section
s a picture of Peru. What do you
k this mark stands for?

See background paper.

Map of Peru. (See above.)

Bleeker, S. The Inca,
pp. 11-26.

S. Gains information by studying pictures.

G. No two places are exactly alike. Each place looks somewhat different from other places.

Understands site concepts of valley and plateau.

G. Both man and nature change the character of the earth.

G. Terracing enables man to grow crops on steep slopes.

S. Gains information by using models.

Understands site concept of terracing.

G. Both man and nature change the character of the earth.

a. The Inca Indians who lived in Peru learned to make good use of their mountains. They terraced steep slopes and even carried soil hundreds of miles to fill in terraces in stony areas. The Quechua continue to use these terraced lands, although the method of building terraces was forgotten after the Spanish took over the area.

Why do we see it on the map? By means of short discussion, review the understanding that map makers have made symbols that will give us a picture of what the land looks like. Children may wish to paint South America, showing mountains, Peru, etc. by means of appropriate symbols.

Or use another picture of the high Andes mountains.

8. Show more pictures of mountainous country of Peru where Incas lived (and Quechuas live now). Have children note valleys and plateaus as well as mountain peaks. Define these two terms. Ask: How easy do you think it would be for farmers to farm land here? The high altitude of the Andes has made this a difficult climate -- with generally hopeless agricultural conditions. This rarefied air develops big chests, rich blood, heavier fatter layers under skin. Do you suppose they were much like the Hopi Indians in the S.W. United States? Did they live in the same kind of country as the Hopi Indians? Review by using site concept models from Hopi unit. Also use picture if necessary.
9. Ask children how they would plant crops on a mountain. They can suggest various ways of growing crops on these mountains. Someone will come up with the idea of terracing, even though he will not call it that. Give children a number of large cake pans and soil or pieces of cardboard and clay. Small groups can form mountains and valleys. Have children build valleys, terraces, and plateaus in their models.
10. Tell the children that you are going to show them some pictures of the way Inca Indians lived. They are to look for what the Indians made.

Filmstrip: Inca Lands in Peru, Encyclopedi Britannica.

Baumann, Gold and Gods of Peru, opp. p. 155.

Cake pans and soil or pieces of cardboard and clay.

Slide: Terraced Land.

- 11 -

- G. Terracing enables man to grow crops on steep slopes.
- A. ACCEPTS CHANGE AS INEVITABLE BUT DOES NOT EQUATE CHANGE WITH PROGRESS.
- A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER PEOPLES, RACES, AND RELIGIONS.
- G. People living the the same physical environment or in the same type of physical environment use it differently, depending upon their cultural values, perceptions, and level of technology.
- G. Both man and nature change the character of the earth.
- G. Terracing helps slow down water erosion.
- S. Gains information by using models.

Understands site concepts of water erosion and valley.

Machu Picchu -- lost city of the Incas. High Andean mountains guarded this last stronghold of a dying empire. Rediscovered by Hiram Bingham in 1911.

Show pictures of terraced land and of Machu Picchu. Relate to the models they have made and the ideas they developed about how people could grow in mountains. Ask: What did the Inca Indians do to this land? Show pictures of present-day Quechuan fields. Ask: Do the Quechua use terracing today? Tell children that the Quechua are not building new terraces; they are using those built by the Incas. The method of building terraces was forgotten after the Spaniards defeated the Incas and began to rule the area. Ask: Suppose you were to do this terracing. You have no modern machines or iron tools. How easy would it be? Now paraphrase the description from Sterling about how the Incas carried soil to some of their terraces.

11. Use a large cake pan and soil and build a mountain part of it. Now pour water on the top of the mountain and let children see how the water will gradually run down or carry away the soil. Now have children use soil to terrace the slopes of the mountain and pour water on top. Let children compare results. Perhaps take them on a trip in the neighborhood to a spot where new soil is going up or some other spot where they can see how running water erodes the soil.

Now ask: Suppose the Incas had not terraced the mountains. What would have happened to the soil when it rained?

terraced land and of Machu Picchu.
they have made and the ideas which
how people could grow in mountains.
Inca Indians do to this land? Show
day Quechuan fields. Ask: Do the
today? Tell children that the
building new terraces; they are using
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Slides: Machu Picchu,
Terraced Land, Quechua
farmers.

Sterling, Indians of
the Americas, p. 324
(present use of old
terraces), pp.317-323.

Baumann, Gold and Gods
of Peru, between pp.
82-83.

- S. Applies previously-learned concepts and generalizations to new data.
- G. Rivers which move swiftly carry with them much sediment and may cut deep valleys.
- G. Level lands are easier to travel over by land than are hilly or mountainous lands.
- A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER PEOPLES, RACES, AND RELIGIONS.
- S. Sets up hypotheses and tests against data.
- G. Temperature is affected in part by distance from the equator.
- b. The Incas built roads through the mountains without the help of any modern road-building machinery or even iron tools.
- c. They built suspension bridges that lasted for hundreds of years. One such bridge built in 1350, over the Apurimac River which was 90 feet below was the subject of Thornton Wilder's book The Bridge of San Luis Ray. It has since collapsed.
- 4. Although the Incas' chief city lay close to the equator, temperatures were cold because of the high elevation.

Have children look at pictures of mountains and valleys once again. Ask: How do you think the valleys might have been formed? Would rivers and streams flow rapidly here or move slowly? Why? (Demonstrate with small amount of water and cake-pan models of clay mountains and gentle slopes. Or put a few drops of water in a pan and tilt it very gently and watch it flow across the pan. Then place the same number of drops of water in the pan and tilt it at a much greater angle and watch the water run across the pan.) Now ask: What happens when water rushes rapidly over soil and rock? (Demonstrate with faucet gushing onto soil model in cake pan. Show pictures of deep canyons cut by moving water. Perhaps use Grand Canyon as an example.)

Study prints: Map Symbols and Geographic Terms Charts, A. J. Nystrom Company.

12. Ask: Would travel by land be easier or more difficult in the Peru highlands than in our area? than in Hopi country? Why?

Pan American Union, Incas, pp. 16-17.

Read aloud a brief description of Inca roads and project photos to show. Ask: How easy would it be to build these roads today? How easy would it have been without modern machinery and tools?

Baumann, Gold and Gods of Peru, opp. p. 82; opp. p. 27.

13. Have pupils locate Cuzco, the old Inca capital, in relationship to the equator. Would they expect temperatures here to be hotter or colder than in Hopi country? than in their own town? Why? Now show pictures of snow-capped mountains in Peru. Ask: Can you think of any way of explaining the snow on these mountains so close to the equator?

Bleeker, S., The Inca, pp. 29-31.

G. Temperature is affected in part by elevation; air is cooler at higher elevations than at lower elevations if other factors are the same.

S. Understands use of color-layer symbols to show elevation above sea level.

G. Temperature is affected in part by elevation; air is cooler at higher elevations than at lower elevations if other factors are the same.

a. Temperatures in the highlands are much colder than in the lowlands and average temperatures during the warmest months are colder than in Massachusetts during its warmest months. Temperatures in the Peruvian highlands vary little from month to month because of the closeness to the equator.

Understands site concept of temperature.

14. Ask children how many of them have ever visited mountains. If some of them have done so, ask: Does it get cooler or hotter as you get higher in the mountains? (Some children may think it should get hotter because it is closer to the sun. Others may have been in mountainous areas and know that it gets cooler.) Do not try to provide any scientific explanation of this fact at this time, but use various examples which children may know about to make the point that temperatures are cooler at higher elevations, given the same latitude and distance from warm water bodies. (e.g. need to warm planes flying at high altitudes; need to warm spacecraft, etc.)

Elevation maps of Western hemisphere or of Peru and of the United States (using same colors for same elevations)

Introduce the idea of elevation above sea level by bringing a short ladder to class. Measure the distance from one rung to another with a long stick or piece of cardboard. Say: Suppose this ladder stood upright in the sand in the sea and the top five rungs were showing above the water. How many would this rung (point to second rung above sea level) be above sea level? Suppose we put this ladder into the ground with the same number of rungs showing in our schoolyard. Would the top rungs be the same number of rungs above sea level? Why or why not? (Make sure that class understands both the concept of elevation and the concept of sea level.) Now tell children that elevation above sea level is usually measured in feet. At this time, we will be interested only in comparative elevations. Now show children a map showing elevations with color layers. Ask: Is this area or this area (point) higher above sea level? (Do this with several places on the map until children understand the use of the symbols.)

- b. The Andean mountains reach a height of 22,200 feet. The highest point of our Rocky mountain range is Mt. McKinley in Alaska of 20,230 feet. Cuzco, the capital of the Inca empire is located at 11,380 feet up one of the Andes mountains.

S. Generalizes from data.

G. Temperature ranges are smaller at the equator than further from it; seasons change very little near the equator.

S. Gains information by using models.

G. Some crops need warmer temperatures than others do.

S. Generalizes from data.

Now have children look at an elevation map of the western hemisphere or of Peru and of the United States (using same colors for same elevations) and ask which is higher, the highest place in Peru or the highest place in their own state? the highest place in Peru or the highest place in Hopi country. Begin to use the terms highlands and lowlands. Point out Cuzco on the map of Peru. Tell children that this was once the capital of the Incas. Write its elevation (11,380 feet) on the chalkboard. If any of the children have ever been on a jet plane, they may know how high such a jet flies. If not tell children some of the elevations at which jets fly and draw several vertical lines on the board to compare some of these heights with the height of Cuzco above sea level. Or compare the elevation of Cuzco with that of the highest mountain roads in this country.

15. Show children a simplified temperature chart of temperatures from month to month in Cuzco. Compare this with a temperature chart showing average temperatures for own town or for Massachusetts month by month. (Be sure to use round numbers.) Then ask: Does the temperature in Cuzco change as much from one month to another as it does in our town? in Massachusetts? Why do you think there is this difference? (If necessary show the class once more a simplified model of the sun -- using a light -- and the earth -- using a globe -- and the way in which the earth moves around the sun. Have pupils notice the slant of the sun at different seasons at the equator and at Massachusetts.)

See appendix.
Globe and electric light or flashlight.
16. Ask: During what months of the year is it warmest in our town? in Cuzco? Why? (Review what pupils have learned about relationship of earth and sun.) Then ask: Which seems to be colder during the growing season or the warmest time of the year? Why might this be important?

See temperature and crop data in appendix.

S. Sets up hypotheses.

G. High mountain plateaus can be used for grazing more easily than for growing crops.

Understands site concept of plateau.

b. The highest plateaus are flatter than many of the terraced farmlands, but they are too cold for many crops. They are used for grazing.

G. Vegetation is affected in part by temperature and rainfall.

c. Oxygen is thinner at such elevations, so that it is difficult to work rapidly; mountain sickness is common over 12,000 feet, especially for newcomers.

How easy would it be to grow many crops in months the temperature averages only 52-54 degrees? Where we find such averages in Massachusetts? Relate the temperature to the problem of growing certain kinds of farm products around Cuzco. Ask: Why do you suppose people don't grow oranges or bananas in Massachusetts? Help children see that temperature affects what can be grown easily. Then write certain farm products and natural vegetation types on the chalkboard and at each place the upper elevation at which it will grow in the Peruvian highlands. Ask: Which of these farm products would you expect the people of Cuzco to grow? Where would they have to go to grow corn? What do you think they would use to build buildings? (If children answer wood, ask them to note the lack of trees over 11,000 feet.) Have children make a graph comparing the temperatures.

17. Show a picture of Cuzco and of Cuzco valley. Ask: Why do you think the people built in the valley rather than up in the higher plateaus? Given the difficulties in transportation, what effect do you think living in such valleys would have upon communication and trade with people along the coast?
18. Show pictures of high plateau areas of Peru which are used primarily for grazing. Choose one which shows llamas grazing. Such a picture should show considerable grass and should be much flatter than the terraced areas children have already seen. Why do you think the Inca and the Quechua went to the trouble of terracing mountain slopes when there was the flat land higher in the mountains? (Relate to temperatures.) What do we call such flat land high in the mountains? Why do you think we see grass but no trees on this plateau?
19. If any of the children have visited mountains, ask if they ever had any trouble breathing easily during their first days when they were in the mountains. (Or discuss the problem of breathing in the mountains.)

would it be to grow many crops in months when temperature averages only 52-54 degrees? When do such averages in Massachusetts? Relate the are to the problem of growing certain kinds of products around Cuzco. Ask: Why do you suppose don't grow oranges or bananas in Massachusetts? Children see that temperature affects what crops grow easily. Then write certain farm products and natural vegetation types on the chalkboard and after the upper elevation at which it will grow in Peruvian highlands. Ask: Which of these farm products would you expect the people of Cuzco to grow? Would they have to go to grow corn? What do you think they would use to build buildings? (If children don't know, ask them to note the lack of trees over there.) Have children make a graph comparing the two.

Picture of Cuzco and of Cuzco valley. Ask: Do you think the people built in the valley rather than in the higher plateaus? Given the difficulty of transportation, what effect do you think living in the highlands would have upon communication and trade along the coast?

Drawings of high plateau areas of Peru which are primarily for grazing. Choose one which shows grassy areas. Such a picture should show flat grass and should be much flatter than some terraced areas children have already seen. Ask: Do you think the Inca and the Quechua went to such terraced mountain slopes when there was this flat land higher in the mountains? (Relate to temperature.) What do we call such flat land high in the mountains? Why do you think we see grass but no trees on the plateau?

After the children have visited mountains, ask them whether they ever had any trouble breathing easily during the trip when they were in the mountains. (Or did

See Appendix.

Filmstrip: Inca Lands in Peru, frame 10,
Encyclopedia Britannica.

Filmstrip: Peru, frame 11,
McGraw-Hill.

Baumann, Gold and Gods of Peru, opp. p. 155.

Study prints: Map Symbols and Geographic Terms Charts, A.J. Nystrom Company.

G. Irrigation makes it possible to grow crops on land which otherwise would be too dry.

S. Applies previously learned concepts and generalizations to new data.

Understands concepts of irrigation, streams, farming.

5. Although there is considerably more rainfall in the Peruvian highlands than in the country of the Hopis in Arizona, irrigation is needed to grow many crops. The Incas learned to irrigate their lands using mountain streams. Many of the old irrigation works far surpass those used today.

6. The Inca raised maize as their basic crop but also grew potatoes, a few vegetables such as beans and squash, and some grain.

The potato is grown at a height of 14,000 feet, and originated in Peru.

7. The Incas domesticated the llama and the alpaca and used them both to carry things and for food and wool.

They also use the burro and now have some cattle.

their parents have any trouble?) If necessary, pupils the reason why this is true. Explain to children that the air gets thinner as one travels up the mountains. Ask: What effect would elevation have upon the ability of people to work very hard? fast? Would it be easier to move faster if you were new in the area or if you had lived there all your life? Why?

20. Tell children that the Cuzco area gets more rain than the Hopi country does but that there is still not enough for some crops. What might the Incas have done to make it easier to grow food? (Children should think of the possibilities of irrigation, since they studied the Hopi unit earlier. If not, ask how the Hopi get water for their crops? Would the Incas use a similar way of getting water?)
21. Tell children about big kernel Cuzco corn whose ears are almost an inch wide as well as the pygmy corn which grows at 13,000 feet near Lake Titicaca. Also tell about the many types of potatoes and other foods grown by the Incas.
22. If children are especially interested in llamas, read aloud p. 94 in Visits in Other Lands or Quilla Llama.
23. Show the filmstrip Inca Lands in Peru. Focus the children's attention on the farming.

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Atwood, Visits in Other
Lands, p. 98.

e.g. See Sterling, Indians
of the Americas, pp.
329-330.

Atwood, Visits in Other
Lands, p. 94.

Knoop, Quilla's Llama.
(In Appendix.)

Filmstrip: Inca Lands in
Peru, Encyclopedia
Britannica.

Slides: Quechua farmers.

- G. Innovations may come about as a result of diffusion or borrowing from other people.
8. People in one place learn from those in other places.
- a. Other countries have learned things from the United States. For example, they play baseball, drink coca-cola, use American cars, etc.
 - b. Americans have learned many things from people in other countries, including Indians. We have gotten the steam engine, good books such as Winnie-the-Pooh, foods such as pineapple, favorite songs, etc.
 - c. From the Inca Indians and their descendants we have gotten the potato, lima beans, quinine, guinea pigs, cocaine, etc.
- S. Generalizes from data.

24. Perhaps tell children more data about the Incas by showing them pictures and paraphrasing material from Gold and the Gods of Peru.

25. Ask: What kinds of things did the white man learn from the Hopi and Algonquin? (To stimulate discussion, show pictures of birch bark canoe, corn, pumpkins, pottery. Do you suppose the Inca Indians taught white people the same kinds of things? Do you suppose we have learned things from people in other countries?

Show pictures of a steam engine. Read a short selection from Winnie-the-Pooh. Ask children if they know what country those things came from. (England) Show a picture of a pineapple, play a song from another country which is known by many of them (London Bridge, Silent Night, etc.) and show a picture of a Chinese restaurant (or one of another country). Ask children where these things came from. Ask: Do you suppose Americans learned anything from the Incas and their descendants? Show a potato. Trace route by which it reached North America. Tell of other things which came originally from Incas and descendants.

26. Show picture of Japanese people at a baseball game. Ask children if they know what country baseball originated in. (America)

Show a picture from a travel ad which has on it an American car somewhere in Europe or Asia. Ask children whether they recognize that car. Where did it come from? Show picture of coca-cola ad which is set in Europe.

27. As a summary, ask: Do people of one area usually keep good and important ideas to themselves? What happens to ideas? What are some of the things we have learned from people of other countries? What things have they learned?

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and paraphrasing material from Gold
Peru.

Baumann, Gold and the
Gods of Peru.

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Peru? (To stimulate discussion, show
dark canoe, corn, pumpkins, pottery.)
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things? Do you suppose we have learned
things in other countries?

Milne, Winnie-the-Pooh.

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Japanese people at a baseball game. Ask
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Study print: "Children
Playing Baseball,"
Living in Japan,
Silver Burdett.

a travel ad which has on it an
image of a car in Europe or Asia. Ask children
to identify that car. Where did it come from?
a cola ad which is set in Europe.

Do people of one area usually keep
ideas to themselves? What happens to
some of the things we have learned from
other countries? What things have they learned

G. Families differ widely from society to society as to how they are organized (in their structure).

G. Families in all societies contain overlapping generations; sometimes there are only two generations, and sometimes there are three or four.

S. Gains information by listening.

G. Ways of living differ from one society to another.

II. The Quechua family includes a large number of people, both within the household and within the community.

A. The Quechua family lives together in its own house. The family may contain a man, his wife, and their children as well as at least one set of grandparents.

B. Extended family kin relationships are more important than in our society.

1. After marriage, women go to live with their husbands who usually live near their parents.

from us? How do you think these things got from one country to another? (Here, encourage the kinds of comments suggesting that people carry ideas with them when they move or visit other countries. People hear about good ideas in another country and want to use them, too, etc.)

28. Refer to "My Home and Family" booklets from the Hopi unit. Review organization of Hopi family and of the American family. Ask children where Hopi people go to live after they are married. Where do Americans live? (Make their own home, often away from parents.) Then show filmstrip, Children of Peru, which shows the family structure of the Quechua.
29. Read aloud the story of Paco telling about organization of a Quechua family unit. Show picture of family members. Ask children to think about what they have seen and heard and try to decide which people are members of a Quechua family. Let children draw pictures of family members and make a class chart showing a Quechua family. From this chart, generate a discussion contrasting Hopi and Quechua Indian families with American families. (Who are the members of the family besides father and mother? Do grandparents live in the same house?)
30. Review once more where people here live after marriage and where Hopis live (with wife's family). Ask: Where do you think the Quechua husband and wife live? Why? How could we find the answer to that question? Children may suggest reading a book for the answer. Ask them to

Booklets -- "My Home and Family"

Filmstrip: Children of Peru, Eye Gate.

Monson, Paco. (In Appendix.)

Slides: Quechua

Monson, Paco. (In Appendix.)

listen carefully for clues as you read aloud.

31. Ask children to think about the people they play with -- who are they? Then give each child several sheets of paper and ask him to draw pictures of these people, one to a sheet. When this has been done, let children discuss their playmates briefly. Then ask them to put the pictures in different piles in terms of their relationship to the child who drew them. (friend, brother or sister, cousin, etc.) Ask each child to count the number of friends he plays with; the number of relatives. Ask how many play with more friends than relatives; with more relatives than friends.

Ask: Do you remember from the story about the Quechua family who these children played with? After the discussion ask: Did they play with cousins who were children of their mother's brother? With cousins who were children of their father's brother? Do you play with cousins from both sides of your family?

32. If children do not remember about the playmates, reread parts of the story. Ask: If you played only with relatives, as Quechua do, would you have many friends in your neighborhood? Would it be a good thing for you? Why do you suppose that Quechua children do not play with others who aren't related to them? (Since couples go to live near relatives after marriage, many people in the community are related.) If children do not think of it, ask them where Quechua people go to live when they are married. Ask: If your parents and their brothers and sisters had lived near your grandparents, would you have more cousins nearby than you do have? Now show pictures of Quechua children playing with each other.

Monson, Paco. (In Appendix.)

Slides: Quechua children.

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- G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.
- 3. Relatives help one another, give gifts, etc.
- G. Human beings everywhere have acquired need for positive affect (affection) and interaction with other human beings (gregariousness).
- G. All people, regardless of what race, nationality or religion they belong, have many things in common.
- 4. Social bonds are cemented through frequent giving and sharing of food and goods.
- G. Ways of living differ from one society to another.

33. Show pictures of children opening gifts. Read the story "Eeyore's Birthday" from Winnie the Pooh. Discuss. Ask children to think about presents they have gotten recently. As they discuss them, list the reasons for getting them on the board. (There will probably be many gifts for birthday, Christmas, etc. mentioned.) Ask children to group the reasons listed on the board so that they can see the most common occasions for receiving gifts.

Milne, Winnie the Pooh.

Ask: Who comes to your parties? Who brings you presents? What kinds of reasons do you suppose the Quechua have for giving presents? (list on board as children suggest them) Do you think they give gifts to relatives and also to friends? Who do they play with mostly? (mostly with relatives, therefore giving is probably confined to that group)

Ask children to think about the people who give them gifts. How do they feel toward them? Do their best friends give gifts? Does that strengthen friendship? Who do they give gifts to?, etc. Then ask: How do you suppose Quechua people show friendship? (probably give gifts) Do you often share things with your friends? Do you think the Quechua do this, too, as a part of friendship?

34. Draw children's attention again to the list of occasions on which they get gifts. Ask: What kinds of gifts do you get? (toys, clothes, etc.) Thinking back to what you heard about the Quechua children, what kinds of gifts do you suppose are given to them? Why do you think you get the kinds of gifts that you do? (need some things, like to play with others, etc.) Do they play with toys like yours? Do you think that Quechua children need the kinds of things that you do? (Allow some time for discussion, so that children can explore the comparison between things prized by children in the two cultures, and so that they can see that people in both cultures give gifts but the gifts, themselves, may differ.)

Jackson, Pets Around the World.

G. All people, everywhere, have certain basic physical drives, although they satisfy them differently.

III. The Quechua family of family members

A. They must pro from the elem

1. Families live in s The type by the ph available

S. Sets up hypotheses.

S. Gains information by studying pictures.

S. Gains information by listening.

G. Ways of living differ from one society to another.

2. Houses ha a porch a

a. The m windo food about is ma allow hard. is a of ti floor for b blank

III. The Quechua family must satisfy certain basic needs of family members.

A. They must provide shelter to protect members from the elements.

1. Families in various parts of the world live in somewhat different dwellings. The type of dwelling is often influenced by the physical location and materials available for building.

2. Houses have a main building, a kitchen, a porch and a courtyard.

- a. The main building, which has no windows, is used chiefly for storing food and tools. It is an adobe house about 30' x 40'. House of one room is made of mud mixed with straw and allowed to dry in the sun until rock hard. It has a thatched roof. There is a small hole for exit. A sheet of tin is used for door -- a dirt floor. Have a raised mud platform for bed with heavy llama or alpaca blankets used on it for sleeping.

35. Refer to the picture of "Things Our Families Need in Order to Live" from the Hopi unit. Ask: Do you think Quechua people need and use the same things? (Draw from children the fact that they do need homes, food, transportation, etc.) We have studied about families in other parts of the world. Were their houses and food just like ours? Why did they build their houses and food the way they did?
36. Begin reading Lucho aloud to the children. Read a few pages each day until you have completed page 16. Then show pictures and tell children about other things in the book. To further develop this generalization project and discuss the filmstrip Market Day at Cusco.
37. Show pictures of the physical environment in which the Quechua live. Ask children to make suggestions (hypotheses) from looking at the pictures about some things from which a Quechua house might be made. Show pictures of Quechua houses. Ask: How would you describe these houses? Are they like ours? How are they different? What do you think they are made of? How could we find out? (look at pictures read in a book)
38. Read aloud a description of a Quechua house. Ask children to listen to find out what rooms are in the house. After reading ask: What rooms did you hear mentioned? (List them on a chart) What is each room used for? In what ways are Quechua rooms different from ours? (no cupboards, more open, no bedrooms, or bathrooms) Show pictures of homes. Then ask: If we were to make a model of a Quechua house, what would we need? (boxes, chair from doll house, animal

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Cavanna, Lucho, pp.1-16.

Filmstrip: Market Day at Cusco, McGraw-Hill.

Lucho, p. 11.

Filmstrip: Inca Lands in Peru, frame 13, Encyclopedia Britannica.

Description of Quechua house in Monson, Paco, pp. 2-3. (In Appendix.)

- b. Most of the work is done on the porch; the family also sleeps on the porch except in bad weather.
 - c. The kitchen, which faces on the court, is made of three walls and roof with an opening at the top to let smoke escape. Shelves and baskets hang from the ceiling.
 - d. Around the court are adobe pens for guinea pigs and small animals.
- S. Gains information from studying pictures.
3. Houses are built around courts or patios and benches are built out from the walls around the courtyard.
- S. Gains information by making and using models.

for court) Encourage children to bring these and set up a committee to construct the model.

39. Show picture of a house, showing the court. Ask: Have you ever seen houses that were built around a backyard like that? Do you know what we call that kind of a backyard? (patio or court) Put the word on the board and explain that it means a place where people can relax (usually a place that is closed off from the street). Ask children if they can tell from the picture how the courtyard is used. (benches, pens for animals) Is that anything like your backyard? (lounge chairs, dog pens, etc.)
40. If children make a group model (activity #38), it can be expanded here. If not, each child can bring a dress box from home (or some other small box) for making a home complex. Be sure that children add a porch to the front of the main building, since the porch is used so extensively by the Quechua. Dry grass for roofs can be gathered and affixed with rubber cement. Children can model animals from clay and place them in the courtyard. These models can be placed along a mural-paper painted road leading to the village plaza.

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it the model.

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were built around a backyard
at we call that kind of a
) Put the word on the board
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es, pens for animals) Is
ckyard? (lounge chairs, dog

Filmstrips: Inca Lands
in Peru, Encyclopedia
Britannica. (frame 12)

Children of Peru, Eye
Gate. (frame 14)

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each child can bring a dress
er small box) for making a
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ding, since the porch is used
hua. Dry grass for roofs can
th rubber cement. Children
y and place them in the
an be placed along a mural-
to the village plaza.

Cardboard dress boxes;
clay; dry grass;
rubber cement; mural
paper.

S. Gains information from studying pictures.

G. All people, everywhere, have certain basic drives, although they satisfy them differently.

S. Classifies data.

4. The Quechua homes are found in villages. In front of each house is a road connecting it with the plaza of the village.

B. The Quechua family must provide food for its members.

1. The Quechua must eat just as we do, but their meals differ somewhat from ours even though some of the foods are found in both societies.

a. A Quechua breakfast often consists of only a handful of parched, or dried, corn; warm water, or light tea; and perhaps a piece of bread.

b. Lunch might be corn soup or parched corn bread.

c. The third meal of the day would probably be stew, made with boiled potatoes and beans and occasionally meat.

2. The people raise their own food.

a. Two important crops are corn and potatoes.

b. The Quechua also raise beans, pumpkins, squash, and spices.

c. Quinoa (a pig weed of the high Andes has seeds and looks like cream of wheat) is used as a staple food.

41. Show pictures of a village where houses are around a plaza. Ask children if they have noticed such villages in America which were built this way. (Some may have seen the typical courthouse square in a small town.) Write the word plaza on the board and add it to the list of words related to the unit. Explain to children that this is what the center of a Quechua village is. Ask: What does it remind you of? (gardens, paths) What do you think the plaza is used for? (the people sit in the plaza and use it for this? Why might the Indians use it for this? (do not spend much time in the village with close friends among relatives in the village)
42. By way of introduction, tell the children that this will be interesting to learn about the food Quechua people eat as we learned about their houses. (Begin by comparing our foods. Then compare with Quechua food.) Let children draw the things they had for breakfast, lunch, and supper. Let children categorize the foods into groups (bread, drinks, vegetables, meat, etc.) for comparison with Quechua meals. Read aloud to the children books about food and meals of the Indians. After reading, lead into a discussion of the kinds of foods Quechua have for breakfast, lunch and supper. Draw the foods on a chart, to be hung beside the chart of meals, and let children draw pictures of Quechua meals to compare with those they made of their own meals.
43. Using pictures of Quechua and American meals, ask children if they can tell about some of the farm crops and animals that must be raised in order to give them food. Then ask them to name animals and crops that are used in Quechua food. Ask: Are there some that are not used in our food? they eat some things that we don't? Now show them Life in the High Andes.

of a village where houses are built around children if they have noticed towns in were built this way. (Some may have seen courthouse square in a small town.) Write on the board and add it to the list of to the unit. Explain to children that the center of a Quechua village is called. Does it remind you of? (garden, park) How is connected to the plaza? (streets or do you think the plaza is used for? Do the people sit in the plaza and talk? Would it be for this? Why might the Indians find it? (do not spend much time in houses; have time among relatives in the village)

Introduction, tell the children that it might be good to learn about the food Quechua eat, just as about their houses. (Begin by discussing their houses then compare with Quechua food.) Ask children to list things they had for breakfast, lunch and dinner. Have children categorize the foods for each meal (fruits, vegetables, meat, etc.) for later comparison of Quechua meals. Read aloud to the children from the list of food and meals of the Indians. From the list go into a discussion of the kinds of food the Indians eat for breakfast, lunch and supper. List the names of the food, to be hung beside the chart of American food. Let children draw pictures of Quechua meals to compare with those they made of their own meals.

After a comparison of Quechua and American meals, ask children to tell about some of the farm crops and farm animals that must be raised in order to give us our food. Have children name animals and crops that are used for food. Ask: Are there some that are alike? Do you know of things that we don't? Now show film, High Andes.

Cavanna, Lucho of Peru, p. 9.

Filmstrip: Market Day at Cusco. McGraw-Hill.

Atwood, Visits in Other Lands, pp. 108, 109.

Slide: Quechua woman in market place.

Study prints: Child Feeding Posters, National Dairy Council.

Monson, Paco. (In Appendix.)

Cavanna, Lucho of Peru, p. 15.

Filmstrip: Inca Lands in Peru, frame 19, Encyclopedia Britannica.

Background paper.

Film: Life in the High Andes, Coronet.

Atwood, Visits in Other Lands, pp. 102, 105, 106.

- G. All people, everywhere, have certain basic drives, although they satisfy them differently.
- G. All people, regardless of what race, nationality, or religion they belong, have many things in common.
- G. People in different societies differ as to how they expect people to act and as to what they think good and bad.
- G. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)
- d. The Quechua keep sheep, guinea pigs, chickens, turkeys, and pigs as livestock.
- 3. Corn soup is a staple food. It is made by grinding half-toasted corn into flour and adding it to salt, lard, and onion which are cooking in boiling water. Cabbage leaves and peeled potatoes are then added.
- 4. Water is used mostly for cooking and drinking.
 - a. These people have not been taught any habits of cleanliness so find little need of water for washing or bathing purposes.
 - b. Water is scarce in Lima as it never rains there. A barrel of drinking water sells for 16¢. Other water must come from city pumps and carried to dwelling places. A working man earns only the equivalent of 75¢ a day.

44. Ask: What is your favorite food? Do you know how it is made? Have you ever watched your mother make it? (Let children discuss briefly. If favorite foods are commercially produced products, teacher may want to describe the process.) Ask: Do you remember what kind of food the Quechua eat at their noon meal and sometimes at supper? (corn soup) What do you think it is made of? Would you like to know how it is made? Read aloud the description of soup making. After the reading, ask children to list ingredients of the soup and the steps involved in its production. Ask whether they have a favorite kind of soup. From this point it might be possible, if time and facilities allow, to let children actually make soup.

If possible, put a few potatoes out of doors on a very night to freeze or put them in a freezer overnight. Bring in and let thaw. Squeeze out water and repeat procedure until all water is gone. (Basic ingredient for potato soup.)

45. Show pictures of Quechua children eating. Ask: Do they seem to be enjoying their food? Then show pictures from magazine ads of American children eating. Ask: Do the Americans look happy? Why do you suppose they are? (they're hungry; like the food, etc.) What kinds of foods taste good to you when you are hungry? Do you suppose Quechua children enjoy their corn soup just like you enjoy your food when you are hungry? Ask: Do you think you would like Quechua food as well as you like your food? Do you think Quechua children would like all of the foods you like? Why or why not?

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made? Your mother make it? (Let
If favorite foods are com-
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Stories (1. Meal times,
2. Description of
making corn soup) in
Paco.

Study print: "Picture
of Quechua boy grind-
ing corn," The Earth,
Home of People, Sil-
ver Burdett.

potatoes out of doors on a very cold
day in a freezer overnight. Bring
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children eating. Ask: Do they
like the food? Then show pictures from
magazines of children eating. Ask: Do these
children do you suppose they are?
(food, etc.) What kinds of
foods do you like when you are hungry? Do you
enjoy their corn soup just like
you are hungry? Ask: Do you
like Quechua food as well as you like
other food? Quechua children would like all
the food or why not?

Pictures of American
children eating, can
be taken from maga-
zine ads.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

G. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

4. Quechua meals are not eaten at a regular time each day; rather, they are eaten when a break in the work schedule is convenient.

They need many breaks, as the high altitude does not permit them to work too many consecutive hours. A coffee break consists of chewing coca leaves to stave off hunger pains -- a type of kick to maintain energy that really cheats the stomach.

5. Quechua mealtimes are both similar to and unlike ours.

a. The family sits around the fire on the ground or on small wooden benches.

b. Mother fills clay or gourd dishes from the pot and passes them around. A basket of toasted corn is also passed.

c. Bowls are filled a second time and then father fills a dish for the cat and dog.

d. The amount of food people get depends on how hard they have worked to raise it. Therefore, children get the least.

e. After supper the family sits on the porch while father and/or son play the flute.

46. Ask: What time do you eat breakfast? lunch? dinner? Do you remember from our story about food when the Quechua people eat their meals? List our mealtimes on the board and also the approximate times the Quechua eat. Ask: Why do we eat when we do? (convenience, works out well with people's jobs, that is when we get hungry) Why do you suppose Quechua eat at different times? (jobs are different, life is not as rigidly ordered as city life here) Do you think eating at different times is "right" or "wrong"? If you were a Quechua child, what would seem "right" to you? Why?
47. Point out to children the fact that they have seen many contrasts, so far, between their lives and those of the Quechua. Let them mention a few of these and, when meals are mentioned, ask whether they have rules in their families about mealtime. Are certain table manners encouraged? How is food distributed to members of the family? After a short discussion, four or five children might be asked to act out a typical mealtime. Then say: From what we have learned about Quechua families, do you think their meals are like ours? Is the food the same? Do they eat at about the same time that we do? Do you think their table manners would be the same as ours? Listen to see what you can find out about it from this book.

G. Ways of living differ from one society to another. Each culture is unique.

G. Every culture must provide for the needs for satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness.

G. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles and statuses differentiated by these principles are organized very differently from society to society.

G. People differ as to how they expect people to act and as to what they think good and bad.

C. The family clothing.

1. The status age of by sex

a. Un-
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C. The family must provide its members with clothing.

1. The type of clothing indicates the status of family members; after the age of 6 or 7 clothes also differ by sex.

a. Until the age of six or seven, both boys and girls wear shirts and wrap-around skirts. After that they wear adult clothing. With this wearing of adult clothing, they take on adult responsibilities. The clothing indicates a change in their status in the family group.

b. Quechua children have fewer different types of clothes than children do in this country.

48. Read the section in Paco on "Eating Procedures." After reading ask: Are there ways in which our meals are like those of the Quechuas? (mother fills dishes, family moves to porch after dinner, animals are fed with scraps) How are they different? (clay or gourd dishes; toasted corn passed instead of bread; food allocated on basis of how much each member has produced, so children get less than adults, etc.) Gourds could be made into dishes. Monson, Paco.
49. Now ask: How are Quechuas the same as we are? (All must eat, have shelter. Both need affection, etc.) Was this also true of the Hopi and Algonquin?
50. Show pictures of young Indian children. Ask for a description of what they are wearing. Do the clothes look like anything American children wear? Then show a picture of older (school-age) children. Ask: Are these children dressed differently from the way the young ones are dressed? Show a picture of adults? (much the same) Think about your own clothes. Are they much like clothes worn by pre-school children? Like those worn by your mothers and fathers? (perhaps a little like each but more like those of younger children) Slides: Quechua Children.
Atwood, Visits in Other Lands, pp. 94-110.
Filmstrip: Children of Peru, Eye Gate.
51. Show pictures cut from a Sears catalog or magazines, showing children wearing different kinds of clothes. Ask children when they would wear these clothes. What are some of the reasons they need different kinds of clothes? Show pictures of Quechua children in a variety of situations. Let children guess first what kinds of clothes might be needed for these activities and why. Show the pictures again and ask whether Quechua children Atwood, Visits in Other Lands, pp. 94-110 (many pictures)

S. Gains information by listening.

G. Ways of living differ from one society to another.

c. Men wear shirts, black poncho decorated with ba also a cap with laps for

d. Women wear blouses, seve and jewelry.

e. Men and women wear hats hat indicates from which

f. Strap sandals are made f

G. Families usually have some economic function, but the economic function differs greatly from one society to another.

G. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles and statuses differentiated by these principles are organized very differently from society to society.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for affect and gregariousness.

2. The Quechua grow most of of their tools and house

- c. Men wear shirts, black vests, trousers, and a black poncho decorated with bands of colored thread, and also a cap with laps for ears.
- d. Women wear blouses, several skirts, black shawls and jewelry.
- e. Men and women wear hats except when sleeping, and hat indicates from which village they come.
- f. Strap sandals are made from old rubber tires.

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family,
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ed
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ently
ty.
2. The Quechua grow most of their food and make many of their tools and household goods.
- ts
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seem to have as many clothes as American children. you tell what they were sleeping in? (everyday). How do they get along with fewer clothes than we? (wear them for many different activities). Could they get along with fewer clothes if necessary?

52. Again show pictures of young Quechua children. Read from prepared materials which describe clothing in greater detail. Ask children to listen for the clothing worn. List these on the board and draw pictures of people. If time permits, let them bring out pieces of material from home to dress their dolls. Cut out paper dolls of oaktag, attach black yarn for hair, dress with materials.
53. Refer again to catalog pictures (activity #51). Where did the children get their clothing? Where do we get our clothing? Where do you think the Quechua clothing comes from? Read aloud selections from in Other Lands. Ask children to recall Algonquian Hopi clothing. Is this more like the Algonquian or the Hopi? In what ways alike and different? the weaving for the Hopi? etc. (Note cooperation of the Quechua household where all work at the task.)
54. Refer again to pictures of "Things Our Families Order to Live." Ask: What are the things that we need? How do we get them? Does each person or each family make all the things that are necessary for life? do we get the things we cannot make ourselves? How does your family get money in order to buy these things?

any clothes as American children. Could
y were sleeping in? (everyday clothes)
long with fewer clothes than you have?
ny different activities) Could you get
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ways alike and different? Who did
e Hopi? etc. (Note cooperative nature
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ney in order to buy these things?

Monson, Paco.

Atwood, Visits in Other
Lands, p. 97.

See background paper.

Atwood, Visits in Other
Lands, pp. 100-101.

Pictures of "Things
Our Families Need in
Order to Live."

Chart showing work done
by Hopi family.

G. Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.

S. Applies previously learned concepts and generalizations.

G. The people who live in one community depend upon each other for different goods and services.

G. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

A. IS CURIOUS ABOUT SOCIAL DATA.

S. Generalizes from data.

IV. The Quechua assign and sex.

A. At the age of work in the field younger children and trap. The those of the p

B. Women do house stock, tend goats and weave, and even when walk

C. Men do woodwork weave, and work on hand spindle different places

IV. The Quechua assign family roles according to age and sex.

- A. At the age of six or seven children begin to work in the fields. They also take care of younger children, do household tasks and hunt and trap. They assume the roles similar to those of the parent of the same sex.
- B. Women do household chores, pasture livestock, tend gardens behind the house, spin and weave, and work in the fields. They spin even when walking to fields, church, market, etc.
- C. Men do woodworking, make pottery, spin and weave, and work in the fields. Men spin also on hand spindle when going or coming from different places.

Show chart picturing work done by members of Hopi family. Use questions similar to those mentioned above to guide discussion. Ask: How is the Hopi way of making a living like ours? How is it different?

Ask children to remember what sorts of things Hopi families make for themselves. Ask: What things do you think the Quechua make? (as they are mentioned list them on the board for later transfer to an experience chart) Save the chalkboard list for use in activity. Now show and discuss Highlands of the Andes -- Peru

55. Refer once again to the chalkboard list of things children think the Quechua might make. Ask: Which members of the family do you think make these things? (Write guesses beside the jobs listed on the board. How could we find out? (books, pictures, and going there and watching behavior) Show pictures of Quechua doing common types of household and agricultural work. Refer to work shown in Highlands of the Andes -- Peru

Ask children what is being done in each picture and who is doing it. Use the answers as a check on the original list on the board. Transfer the finished list to an experience chart like that used with the Hopi

56. Call attention to Hopi and Quechua charts showing "of Work Done by Family Members." Allow a brief discussion for each member so that children can point out the similarities and differences from one society to another

at picturing work done by members of Hopi families. Ask questions similar to those mentioned above to discuss. Ask: How is the Hopi way of making like ours? How is it different?

Children to remember what sorts of things the Hopi make for themselves. Ask: What things do you think the Quechua make? (as they are mentioned, write on the board for later transfer to an experience chart. Save the chalkboard list for use in activity #55. and discuss Highlands of the Andes -- Peru.

Return again to the chalkboard list of things that the Hopi might make. Ask: Which of the family do you think make these things? Write names beside the jobs listed on the board.) How do we find out? (books, pictures, and going to the library, watching behavior) Show pictures of Quechua doing common types of household and agricultural labor. Work shown in Highlands of the Andes -- Peru.

Ask children what is being done in each picture and who is doing it. Use the answers as a check on the list on the board. Transfer the finished list to an experience chart like that used with the Hopi.

Refer to Hopi and Quechua charts showing "Kinds of Work Done by Family Members." Allow a brief discussion of each member so that children can point out the like- and differences from one society to another.

Hopi family.

Film: Highlands of the Andes -- Peru, Universal Education and Visual Arts.

See background paper.

Filmstrips: Inca Lands in Peru, frames 18, 20, 14, 15, Encyclopedia Britannica; Children of Peru, Eye Gate.

Atwood, Visits in Other Lands, pp. 94-110.

Charts on booklets of work by family members.

A. IS CURIOUS ABOUT SOCIAL DATA
AND HUMAN BEHAVIOR.

G. Although age and sex are
principles used universally
in all societies to differ-
entiate status and role
within the family, the
specific roles differentiated
by these principles are or-
ganized very differently
from society to society.

G. Within the primary group
of the family, parents
and/or older siblings direct
expectations (organized into
roles) toward the child.

57. Tell children to think back to what they learned about how the Quechua family gets its food, clothing, etc. Ask: What part of the work was done by the children? Did they have much time to play? Do you work very hard? What kinds of work do you do? Show pictures of Quechua children working. Ask: What are the boys doing? What else in the family does that kind of work?
58. Recall examples of boys working in Luchow. Also use sections of Secret of the Andes and of Visits in Other Lands. Now have children summarize the kinds of things which Quechua boys do.
59. Show pictures of girls working. Ask similar questions. Ask children what the pictures tell about the way Quechua children grow up. Do American children do the same kinds of things when they are growing up? Encourage ideas leading to the generalization that, although children in our society are treated as children, Quechua children are expected to work and generally behave as small adults.
60. Show film Peru: Filiberto of the High Valley. Ask: What kinds of work do you boys do at home? What kinds of work do the girls do? How do you learn to do those things? (fathers and mothers show them)

think back to what they learned about family gets its food, clothing, etc. If the work was done by the children? When time to play? Do you work very much? What do you do? Show pictures of Quechua. Ask: What are the boys doing? Who does that kind of work?

of boys working in Luchow. Also use of the Andes and of Visits in Other children summarize the kinds of things they do.

Atwood, Visits in Other Lands, pp. 101, 102, 104.

girls working. Ask similar questions. Do the pictures tell about the way Quechua Do American children do the same kinds they are growing up? Encourage ideas Generalization that, although children in created as children, Quechua children are and generally behave as small adults.

Filiberto of the High Valley. Ask: What do you boys do at home? What kinds of things do? How do you learn to do those (and mothers show them)

Film: Peru: Filiberto of the High Valley, Universal Education and Visual Arts.

- G. Certain family functions are found in all societies.
- G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.
- G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.
- G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.
- D. In a Quechua household, the father is the family. He makes most decisions.
- E. Family members help one another where there is need for help.
- F. Generally speaking, men and women have different jobs to do. Children usually help the parent of the same sex. All members of the family help with the work.
- V. The adults in the family teach children to behave in certain ways; they punish children who disobey rules of conduct and they reward good conduct.

If you lived in a Quechua family, what kinds of work would you do? Why? (would be taught work that is expected of children in those families -- different from culture to culture.)

61. Show pictures of people helping one another. Do people help others? If people in a Quechua family were sick or needed help, who would they go to for attention to the chart which shows members of the family. Let children review the duties and responsibilities of family members. Ask them to think about other families that have been studied during the unit. How are they like the Quechua, how different? Compare to such things as housing, food, jobs required of family members, family head, etc.)
62. Ask: What kinds of work must be done by family members? (refer to the chart) Are there some jobs that each member of the family does? (mother cooks, father makes pottery, etc.) Are there jobs that people share? (farming) Where do the children help out? Is it the same in your family, too? What would happen if someone didn't do his job? Is each person an important worker?
63. By way of introduction, tell children that you are going to be thinking about some other ways in which a child's life might be like or different from the Quechua. Ask: What are some of the things you children are punished for? Why are they wrong? (against rules, harmful to others, etc.) Refer to charts being made during the Hopi unit -- "Things We Do That Are Different"

lived in a Quechua family, what kinds of work
 u do? Why? (would be taught work that is
 of children in those families -- differences
 ture to culture.)

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 e help others? If people in a Quechua family
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 n to the chart which shows members of a Quechua
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 of family members. Ask them to think about
 milies that have been studied during the year.
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 things as housing, food, jobs required of
 family head, etc.)

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 o the chart) Are there some jobs that only one
 f the family does? (mother cooks, father makes
 etc.) Are there jobs that people share?
) Where do the children help out? Is this true
 family, too? What would happen if someone didn't
 ob? Is each person an important worker?

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 nking about some other ways in which a Quechua
 life might be like or different from theirs.
 at are some of the things you children get
 for? Why are they wrong? (against rules,
 to others, etc.) Refer to charts being made
 ne Hopi unit -- "Things We Do That Are Good" and

Atwood, Visits in Other
 Lands, pp. 91, 96, 102,
 101. (Includes boys
 and fathers.)

Chart showing Quechua
 family members.

Atwood, Visits in Other
 Lands, pp. 101, 104,
 107.

Chart showing work done
 by family members.

See background paper.

Hopi unit class booklet
 -- "Things We Do That
 Are Good" -- "Bad."

Monson, Paco.

- G. All societies have some means of socializing children.
- G. Both positive and negative sanctions are used to teach the child to act in certain ways.
- G. The socialization of children is a universal function of the family.
- G. Both positive and negative sanctions are used to teach the child to act in certain ways.
- A. Quechua children are usually punished by the father.
- G. Although age and sex are principles used in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.
- G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.
- B. Quechua grandparents are often lenient with the children.
- G. Human beings exhibit the same kinds of emotions, although they may express them in different ways and the

"Things We Do That Are Bad." Read to children from section of the story on Paco dealing with children who disobey (steal food, hurt animals) and are punished. After reading, ask: What sorts of things were these children punished for? Who punished them? Then ask children to think back to things they have heard about good deeds that Quechua children do. Ask: How do you know what is good behavior and what is bad behavior? (punishment and reward; parents teach them) How does a Quechua child learn? On charts, list examples of good and bad behavior for Quechua youngsters. Save chart to be used in conclusion section of unit.

64. Set up a problem situation about a boy who took a bike belonging to an older brother and rode it all afternoon without asking permission. Ask: What would happen when he came home? If you were this boy, who would probably punish you? Who usually punishes you -- mother or father? Read a short story about Paco stealing food from the kitchen. (Food is hanging in a basket from the rafters and he takes some because he is hungry. His mother sees him and he is punished by his father.) Ask: Is this likely to happen in your family? Would you be punished? Who would do it? Does the father punish the children in all families you have studied this year? (not in Hopi family)

Monson, Paco.

65. Read short story about Paco and his grandparents. (They tease each other playfully; grandparents give him a treat.) Show pictures of children (American, European, etc.) playing with grandparents. Ask: Does this remind you of the way your grandparents treat you? Is it easier to persuade them to give you things than it is to persuade your parents? Are your parents more strict? Do you have fun with yours? Do Quechua children have fun with their parents? (not so often) Do you often laugh and joke with your parents? Do you think your

Monson, Paco.

emotions may be aroused by different things.

G. Families generally provide affection and emotional support for their members.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

G. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love), although they express them in different ways and the emotions are aroused by different things.

G. Human beings everywhere have acquired the need for positive affect (affection) and interaction with other human beings (gregariousness).

VI. The Quechua have three kinds of festivals or Fiesta times.

A. Festivals are held at personal life-crisis times such as at baptisms and marriage.

B. There are work-obligation fiestas; these are larger than the personal fiestas.

C. There are whole-village celebrations which are usually religious in nature; they last longer than others and involve larger groups of people.

D. A fiesta may put a man in debt for the rest of his life. However, he assumes this debt for the prestige it gives him in his village.

family is different from or like a Quechua family in this respect? (Let children discuss this and encourage the idea that perhaps family life is not so very different from one society to another, after all.)

66. Ask the children to recall family fun and then to recall things the Quechua did for fun. (tell stories, play musical instruments, give gifts, play and visit) Does the fun come first or after the work is done? Do you sometimes have special days and celebrations? (Recall birthdays, holidays, when people help with preparations and have fun.) What two kinds of celebrations do we have? (personal family days, ones in which whole cities or most of people in country participate)

Scholl, Fiesta Time.
(See Appendix.)

Atwood, Visits in Other Lands, p.109
(town fiesta).

Read aloud Fiesta Time. What kind of celebrations are mentioned in it? Reread the part about the October Festival if necessary. Does everyone help with the work before the celebration? In what ways? (Help children understand that if everyone helps with the work, all can share the fun.)

67. Children may wish to plan and dramatize the work and play aspects as well as the fiesta aspects of Quechua life. These have changed little in the Indian villages.

G. Innovations occur in all societies;
they occur in ideas and behavior,
not just in things.

VII. Cha
lif
Alg

G. Although culture is always chang-
ing, certain parts or elements
may persist over long periods
of time.

A.

G. Innovations may come about as a
result of diffusion or borrowing
from other people.

B.

A. ACCEPTS CHANGE AS INEVITABLE
AND AS A MEANS OF ACHIEVING
GOALS, BUT DOES NOT EQUATE
CHANGE WITH PROGRESS.

C.

D.

E.

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- VII. Changes occur in the Quechua way of life just as they do in the Hopi, Algonquin, and in our own way of life.
- A. Quechua life is different in some ways from that of their ancestors, the Incas.
 - B. Improved transportation facilities, schools, and increased contacts with other people are bringing further changes in the Quechua way of life.
 - C. Railroads now go to great heights in the mountains.
 - D. Some improvement has been made in education. Spanish is taught in schools.
 - E. People are migrating to cities in great numbers.

68. Refer to the Hopi chart ("Hopi Change Their Ways and to the chart on change. Ask: How has Quechua changed since the time of the Incas? What might further changes? (education, increased contact with people) Show additional pictures to illustrate change. Children should note that Quechua are in process of change right now.
69. Children may wish to contact the Red Cross for the Art Exhibit, done by school children, which is available for loan. An excellent exhibit of Quechua artifacts can be viewed at the Peabody Museum in Cambridge, Mass. School groups are welcome.
70. Children may wish to summarize changes in the lives of Quechua in mural or other art form.
71. To show the variety of life in Peru as a whole, print and discuss the filmstrip Peru or the film Highland the Andes -- Peru.

("Hopi Change Their Ways of Life")
nge. Ask: How has Quechua life
of the Incas? What might cause
ation, increased contact with other
l pictures to illustrate change.
at Quechua are in process of change

Hopi chart on change.

Cavanna, Lucho of Peru.

ntact the Red Cross for the Peru
hool children, which is available
exhibit of Quechua artifacts may
y Museum in Cambridge, Massachusetts.
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marize changes in the lives of the
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life in Peru as a whole, project
ip Peru or the film Highlands of

Filmstrip: Peru,
McGraw-Hill.

Film: Highlands of
the Andes -- Peru,
Universal Education
and Visual Arts.

S. Classifies data.

VIII. Quechua families are like other families we have studied in some ways and different in some ways. Despite differences, the Quechua are much like us in many ways.

G. The broad outlines of the ground-plan of all cultures are about the same because men always and everywhere are faced with certain unavoidable problems rising out of the situation given by nature.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

2. At the conclusion of the unit, children may participate in one or more of the following activities designed to evaluate their progress in the three units taught thus far.
 - a. Give children some classification review sheets. For example, one might include outline maps of Massachusetts, Arizona and Peru within South America as well as symbols for mountains, mesas, coniferous trees, and deciduous trees. In the middle of the sheet print Hopi, Algonquin, and Hopi. Children should draw lines from these names to the appropriate maps and types of site. Another sheet might again include the three names in the middle and include pictures of different types of dwellings (wigwam, pueblo, etc.) vegetables grown (corn, potatoes), and other objects made or people making things (e.g. Kachina doll). Children should again draw lines between the name of the people and the objects with which they are associated. (A third sheet might include the names plus further objects made or used or jobs done.)
 - b. Divide into committees to plan family-life dramatizations. The remainder of the class would view the dramatization and identify the culture.
 - c. The tape recorder can be used to tape a discussion of likenesses and differences among the cultures, how the ways of life are learned, or some similar topic.

- G. Ways of living differ from one society to another; indeed, each culture is unique.
- G. People everywhere must learn to behave the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)
- A. ACCEPTS DIVERSITY AS NATURAL.
- A. ACCEPTS DIVERSITY AS NATURAL.
- A. VALUES HUMAN DIGNITY.

- d. Show film Homes Around the World or show children study prints about a totally different culture. Their reactions should reveal understandings and the transfer of knowledge.

The teacher and class will want to review booklets, charts, and other data where necessary.

Film: Homes Around the World, Universal Education and Visual Arts.

Study prints: The Earth Home of People, Silver Burdett.

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Annie the Pooh, New York,

on Materials, Peru: Ameri-
Series, Sales Division,
C.

ew W., Indians of the
ington, National Geographic

Andes -- Peru, Universal
Visual Arts.

Homes Around the World, Universal Educa-
tion and Visual Arts.

Life in the High Andes, Coronet.

Peru -- Filiberto of the High Valley,
Universal Education and Visual Arts.

Peru: Land of the Incas, Paul Hoefler
Productions, Bailey Films.

FILMSTRIPS

Children of Peru, Eye Gate House, Inc.

Inca Lands in Peru, Encyclopedia Britannica
Educational Corporation.

Market Day at Cusco, McGraw-Hill Films.

Peru, McGraw-Hill Films.

SLIDES

1. Terraced Land in Andes
2. Machu Picchu
3. Machu Picchu
4. Machu Picchu
5. Machu Picchu
6. Quechua Man
7. Quechua Man and His Llama
8. Quechua Child
9. Quechua Girl
10. Quechua Boy on way to School playing
a quena
11. Morochuco Mothers
12. Quechua Man plowing using oxen
13. Quechua Man and Woman planting
14. Quechua Women with their vegetables
in the market place

INSTRUCTIONAL MEDIA (continued)

15. Quechua Men
16. Morochuco horseman
17. Quechua rug woven hundreds of years ago
18. Quechua rug woven hundreds of years ago
19. Quechua terii embroidered 800 years ago
20. Street scene in modern Lima, Peru

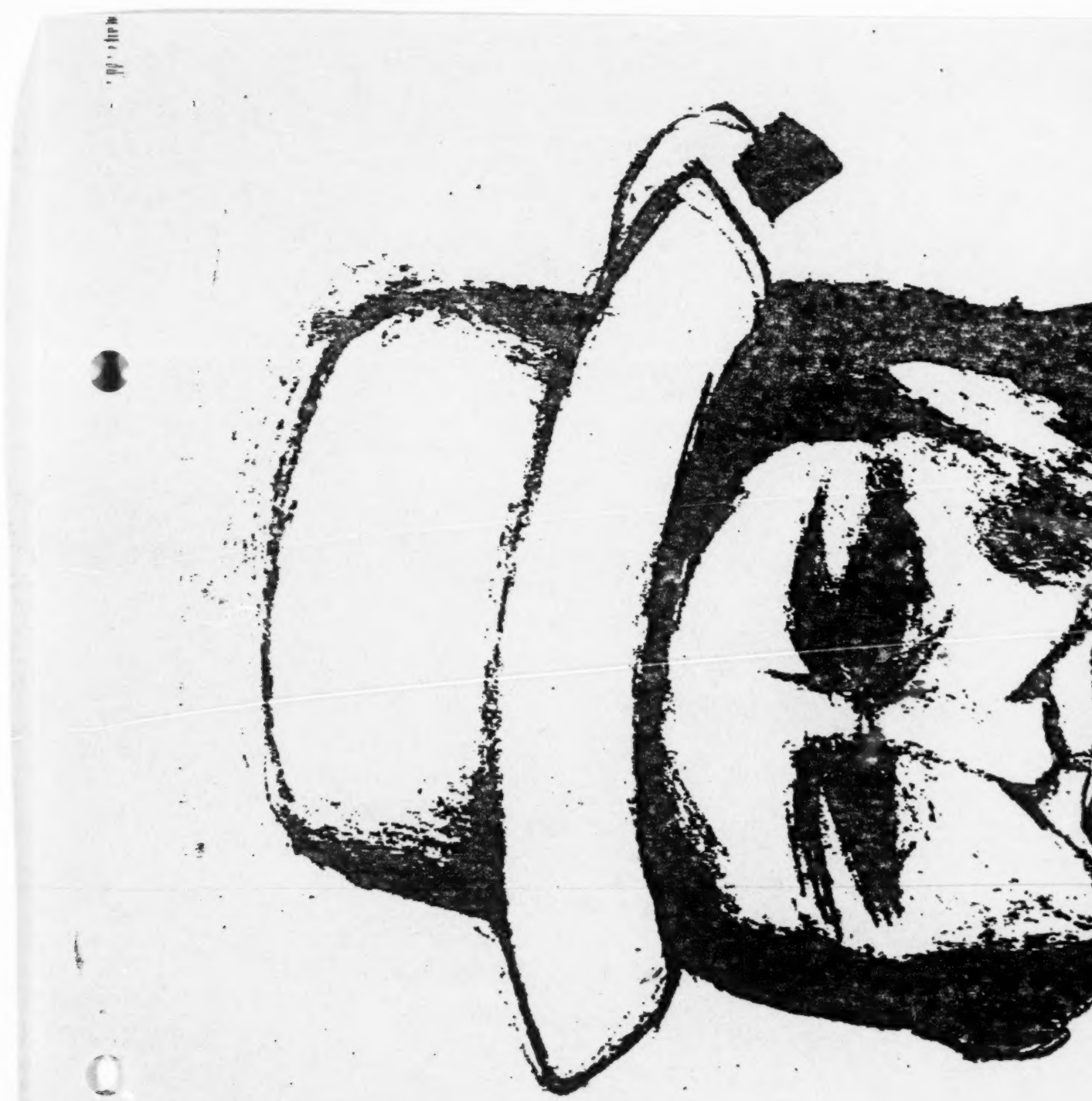
STUDY PRINTS

Child Feeding Posters, Chicago, National Dairy Council.

Map Symbols and Geographic Terms Charts, Chicago, A. J. Nystrom Company.

The Earth, Home of People, Morristown, New Jersey, Silver Burdett.

APPENDIX





PACO
by
Diane Monson

I

Paco looked at the people sitting around the courtyard of his home. He felt happy because so many of his friends were there. On one bench sat his cousin, Rosa, and her brothers and sisters. They lived next door to Paco, so he talked with them often. Since he and Rosa were nearly the same age, they had many of the same jobs to do. Neither one of them liked to feed the animals, so they sometimes helped one another.

Near Rosa and her family sat Paco's grandparents who lived in his house. They were his father's parents and they had owned the house for many years.

Across the courtyard were Paco's mother's parents. They had come for a visit from their home on the other side of the village. Some more of Paco's cousins had come with them. They were playing with Paco's younger brother and his sisters in the center of the courtyard.

Paco's father and mother sat talking with his uncle who lived next door. His mother held the baby on her lap and was rocking her to sleep. Everyone was laughing and talking. They looked as though they enjoyed the visit.

II

Paco waved to his grandmother. She was his father's mother, and she lived in their house. So did his grandfather. Paco saw them every day. He did not see his mother's parents as often. When Paco's mother married his father, she moved to his parents' house to live. That was expected in a Quechua village. Some of his father's brothers had brought their wives to live near grandparents, too. Paco was glad of that because it meant that he had many cousins to play with. In fact, he hardly ever played with children who weren't his cousins, brothers or sisters.

III

Paco walked slowly up to the door of his house. The sun shining on the straw roof made it look yellow against the blue sky. Below the roof, the bricks were starting to chip away. Paco could see that they were made of mud. He remembered that he had watched some of the men from the village make mud bricks for a new home. They were baked in the sun until they were hard and then used for buildings.

The first room Paco came to was the porch. That was where he slept most of the time. Last night, though, it had rained very hard. The whole family had to move inside to sleep in the main room. This room was quite dark because it had no windows. Most of the time it was used for storing food and tools. Most of the work was done on the porch where it was light.

Paco's house had one more building which was next to the main building. This room was used as a kitchen. Those two buildings and some pens for animals were built in a sort of a square around the back yard. The back yard was called a court. Sometimes corn and other vegetables were spread out in the courtyard to dry in the sun. Paco sat down on a bench built onto one of the buildings. He watched his mother rake the corn that was laid out to dry. His sister was working, too. She was sweeping the porch with a broom made from a bundle of grass tied at one end. Everyone was busy. Paco decided that it was time for him to feed the guinea pigs that were kept in pens around the courtyard.

IV

Paco's family eats their meals when they are hungry and when they can take time from work. Often the family goes early in the morning to work in the fields. After they have plowed for a while, they take time out to eat a few handfuls of toasted corn, or perhaps, some beans.

The big meal is eaten in the evening, just before dark. By this time the family is through working and ready to take a rest. For the evening meal, the women usually make soup out of corn. Sometimes, maybe only once a week, there is some kind of meat such as chicken or stewed guinea pig to go with the soup. The children are served after the grown-ups. They may

get as much as they would like. During the meal, a basket of toasted corn is passed around and the people help themselves.

After every person's bowl has been filled twice, dishes of soup are given to the dog and the cat. Then the family sits on the porch and Paco's father plays his flute. When the sun disappears behind the mountains, the lamp is blown out. The family goes to sleep on top of piles of skins which are put on the porch.

V

In order to make corn soup, the Quechua housewife first fills a big clay pot with water. While the water heats in front of the kitchen building, she grinds a handful of half-toasted corn into flour. Then she puts some lard, salt, and an onion into the boiling water. Next she pours in the flour, stirring it with a wooden spoon while it mixes with the water. She adds a few potatoes and some cabbage leaves to the corn soup. As soon as the potatoes and cabbage are cooked, the soup is ready to eat.

VI

As Paco looked at his family, he couldn't help thinking that they looked very nice. His father was wearing a white shirt and white trousers. The collar and cuffs of his shirt were embroidered with pictures of horses. Over his shirt, he wore a black vest and, over that, a sort of cape called a poncho. The poncho was black wool, decorated with bands of colored thread. On his head he wore a grey felt hat. This hat was just like the ones worn by all the people of Paco's village. Every village had its own kind of hat.

Paco's mother was wearing a white blouse with embroidering around the neck. She had embroidered her blouse and also his father's shirt. She wore many skirts, all made of black wool. Around her neck she wore many pretty strings of colored beads. On her fingers were sparkling rings. Paco's mother wore a hat very much like his father's. They both wore the same kind of sandals on their feet.

Paco's youngest brothers and sisters wore shirts and wrap-around skirts made of wool. The older children in the family

dressed like the mother and father. Paco thought that the baby was the luckiest member of the family. She didn't have to walk, but was carried in a shawl on her mother's back.

VII

Why, Paco wondered, were some children always doing good things and getting treats for good behavior while he seemed to be in trouble most of the time.

Only yesterday, he had seen his mother giving his sister some hot chocolate because she had done her work well. She had swept the kitchen and the store house as well as the porch, when she had only been asked to sweep the porch.

Paco's brother, however, was not working. He was teasing the dog and throwing stones at the chickens. Paco decided not to join him, though. He knew he wasn't supposed to tease the animals and he didn't want to get into trouble for that.

The thought of that hot chocolate kept bothering Paco. The more he thought about it, the hungrier he felt. The next thing he knew, he had slipped quietly into the store room. He grabbed a handful of the corn that was hanging from the ceiling to dry. Just then, he heard his mother's voice saying something to him. "Paco! What are you doing here? You know you are supposed to be feeding the animals. Paco! Put that corn back. Shame on you! How can you steal corn when you know that it is for our family's meals? When your father comes home, I will have to tell him what you have done!"

Paco knew what that meant. In the evening when his father came home from the fields, he called Paco to him and asked why he had stolen the food. "I did not get enough to eat for lunch, and I was hungry," said Paco. "When you are a man and go out to work in the fields, you will get more to eat," explained his father. "Until that time you must learn to be satisfied with what you get." So Paco was spanked for his stealing. His brother also got a spanking because he had been teasing the animals.

VIII

Poor Paco! He was feeling very sorry for himself, crying softly so that a few tears slipped down his cheeks. His grandmother saw him walking slowly down the road. "Paco,

come here!" she called. And, when she saw his tears, she asked, "What are you crying about, you poor boy?"

"Father punished me because I stole some food, and I just did it because I was hungry," Paco sobbed.

"Well, now," his grandmother said, "that's too bad. Growing boys often get hungry. Would you like some corn, now? I have some here. Or you can have a cup of chocolate if you'd like that better. I don't like to see you crying like that. Maybe some chocolate will help to make you feel better."

While Paco was drinking the chocolate, his grandfather came in. "Well, well, are you trying to change the shape of your face? What are those marks on your cheeks that look like places where rivers have run?" asked his grandfather.

Paco started to answer, but Grandfather just laughed. "Never mind!" he said. "Just enjoy your chocolate! I'll bet you were stealing food again. I know how that is! I was a little boy myself, once."

FIESTA TIME

by
Marjorie Scholl

Paco awoke early. He felt happy, and in a minute remembered why. Today was the time of the Minka Fiesta, the wheat harvest, of his father. Grandmother, some of his aunts, and his sister were already at work preparing food in the kitchen house. Paco could remember how he had gone with his father a few weeks ago to borrow money from some of his relatives.

"This is to be the finest Minka Fiesta ever," Father had said. Paco had marveled at the amount of money that was needed. Father planned to use all the family money from the earthen jar and the money of his relatives as well. The women would prepare much food and drink. His father had even paid a musician from the village to play his special music. Most of the other men would play flutes or drums, too, but the musician would play while all the people sang and danced.

Paco got up then, took a handful of toasted corn for breakfast and ran to the wall of his house. From there he could already see workers from the village, mostly Paco's relatives. They had come to help harvest the wheat. Paco knew that the families of the workers would come later. Everyone loved the fiesta time. Paco ran to join his father and the other workers in the field. The long day of hard work would seem short with so many relatives and friends to help.

By noontime, the women had already prepared much food. Paco's mother and sister and some of the other women carried food out to the workers in the field. There was time to sit and rest as the special food was eaten. Paco took small bites of the meat that was in his gourd. He wanted it to last and last! Usually only the grown-up workers were given much meat, but today everyone shared. When the work was over, and the Minka Fiesta really began, he knew there would be even more meat, especially guinea pig and chicken, cooked with the potatoes and vegetables.

Toward late afternoon everyone was getting tired and Paco felt his arms ache from the work. Then the musician hired by his father arrived. He took out his flute and his drum, too, and played for the workers. Such wonderful music! Paco began to

work in time with the music. The others did the same. It seemed to Paco as if the music was almost doing the work for him. Soon the harvest was finished. The workers shouted and picked Paco's father up to ride on their shoulders. Paco and the other boys laughed. Tiredness forgotten, they ran ahead.

Paco and his friends played a game or two while the last of the hot food was being ladled into the gourds and served to the men. Then the other women and children squatted on the ground and were served gourds of the wonderful food by Paco's mother. All the noise and chatter quieted as everyone ate.

When everyone had had as many servings as he could hold, some of the men began to play their flutes. Paco's sister and some friends began to play a game, but Paco was happy to sit quietly. The musician played his flute and his drum, and many of the people began to dance. Soon all were laughing, talking, and singing. The fiesta lasted through the night until it was nearly morning. Paco knew that he had dozed a bit, but he was proud that he was old enough to play his flute, sing, and talk with his friends, making jokes and having a good time just as the grown-ups did. At last, the people began to go home. All the women had brought large gourds, and Paco's mother dished leftover food into each one for the family to take home.

Paco looked around the courtyard and saw his father and grandfather sitting together. He went over and sat down, too. Paco knew that they would rest most of this day. Towards evening the people would return to feast, dance, and thresh wheat with their feet as they danced.

"Father," he said, "you were right. This is the best fiesta the village has ever had."

His father smiled, "Even better than the October Festival of the whole village?"

Paco thought for a minute. He loved the October Festival that lasted a whole week. He remembered the family fiesta at home with relatives, the walk afterwards to the village for the parade with its flowers, candles, costumed dancers, and banners. He remembered watching as the statue of the village Catholic Saint was carried to the church and all the people honored

the Saint. Afterwards, he remembered, there was more feasting, dancing, and even fireworks late at night.

As Paco was remembering, Grandfather spoke. "It is sad that there are not as many Minka Fiestas now as there used to be. Now people are forgetting the old ways."

"Not in our village," said Paco's father. "Our people will always know that they need to help one another with work. They will always have the Minka Fiesta to say their 'Thanks.'"

"Yes," said Paco at last, "the Minka is my favorite fiesta. I will have wonderful ones when I am grown, too."

QUILLA'S LLAMA

by
Faith Yingling Knoop

Quilla hurried through her breakfast -- a stew of llama meat and potatoes. Her black eyes sparkled. "Today I go to Cuzco," she said happily to Mother and Little Sister. "There I'll go to school. I'll learn to teach, or do something else to make me rich. Next year younger brother Manco will go, too." She spoke in Quechua, the Indian language of Peru. "If only I didn't have to sell Cusi!" she added with a sigh. Cusi, meaning gold, was Quilla's own llama.

Mother stirred the fire. Its warmth felt good in the Andes Mountains even in January, South America's midsummer. Mother coughed as the smoke slowly made its way outside through the thatched roof. There was no chimney in the one-room adobe house. "Do not be lazy," she told Quilla. "Help Uncle Sapa and Aunt Occlo in their home in Cuzco."

Quilla nodded. She smoothed her shiny black hair, parted in the middle and hanging down her back in a braid. She put on her hat with the wide turned-up brim. She followed brother Manco and Father outdoors to load the llamas with potatoes for market.

"Come, Cusi," Quilla called to her llama. Suddenly tears filled her eyes. "Cusi," she explained to the brown-and-white animal, "Father gave you to me when you were little to sell when you were big. It is the only way to get money for my train ride to Cuzco, and for school clothes and books."

Cusi seemed to understand. He held his proud head high while being loaded.

Quilla smiled again. How kind Uncle Sapa was! On all his visits, he had urged Father to move to Cuzco. "You will find work," he would say, "and no longer freeze and nearly starve every winter."

But Father would not leave his mountain farm. The children might go, he would tell Uncle Sapa, when they were older and had sold their own llamas.

Today Father was leading the llama train down the mountain trail. Manco played sweet music on his reed pipe. Quilla twirled a spindle in her right hand. Peruvian Indian girls and women always spin wool into yarn as they walk or watch llamas. Quilla's long, full skirts bounced back and forth as she trotted down the steep path.

"Cuzco was the capital of our ancestors, the Incas," Quilla told Cusi. "Some walls of their Sun Temple still stand. Uncle Sapa will show me the walls and where the Sun's garden was. Rows and rows of solid gold corn and many gold flowers made a golden garden."

The trail passed farming terraces where potatoes, corn, and beans grew. The terraces were like great steps. Their sides were stone walls built by the Incas five hundred years ago. Inside the walls was rich earth brought from river bottoms on the Incas' backs.

Leaving the high country, the air grew warmer. Quilla took off her cape and slapped at mosquitoes.

At last the llama train reached the railroad town in the valley. Mountain farmers were piling their vegetables in the marketplace to sell or trade for coffee, rice, hats, or pans. Manco stayed with the potatoes.

Father told Quilla, "The miners are over there. They need llamas to bring ore down the mountain and take supplies back to camp." Father and Quilla led Cusi to the miners.

A rough-looking man examined the young llama. "How much?" he asked.

When Father named a price, the man shook his head. They bargained until at last Father said, "Sold!"

"Good-bye, Cusi," Quilla whispered.

The miner led Cusi to two huge piles of vegetables and pots and pans. He began to load them on Cusi's back.

"Stop!" cried Quilla. "No llama could carry all that!"

The miner only piled another bag of potatoes on Cusi. All at once Cusi lay down. He turned his proud head to spit in the man's face. Llamas do this only when overloaded or driven too far. The miner raised a stick to beat Cusi.

Quilla ran to the man and grabbed the stick. "You can't have Cusi!" she cried. "Nobody can have Cusi. Here's your money." She led Cusi away. "Now I shall never be rich," she thought sadly. "Perhaps I shall never even see Cuzco's fine buildings."

Some friends were boarding the narrow-gage railroad train for Cuzco. They would tell Uncle Sapa why Quilla could not come.

One day a few weeks later, Father and Manco went alone to market. That night they returned from town. Mother, Quilla, and Little Sister heard strangers' voices with them. Quilla ran down the trail to meet them.

"Surprise!" Father laughed. He nodded toward a man and woman. "These are foreigners from far away. They belong to a Peace Corps. They want to start a school here. They speak only a little Quechua. They will teach us Spanish, the language of Peru, and new ideas in farming."

Quilla looked shyly at the strange couple in their store clothes.

In broken Quechua, the lady said to Quilla, "We are friends. Your Uncle Sapa told us about you. We were looking for a place without schools to begin teaching. So we came to you. We can take you to Cuzco when we leave. There you can learn to help your people."

The words flashed through Quilla's mind like lightning streaking across the Andes Mountains. "I will come," she replied. "I thought only of being rich. Now I will study to help others."

"Welcome!" cried Mother to the strangers. "Come, eat llama stew and spend the night." To Quilla she said, "Hurry, unload Cusi. Put on corn to boil. Do not be lazy!"

Quilla threw an arm around Cusi's neck. "Thank you, Cusi," she whispered, "for not taking that miner's load. You have brought good luck to all the mountain people."

INDIANS OF PERU

Reprinted from Focus - Latin America

The travel brochures describe Lima as a "city of charm, gaiety and tradition," but its slums are among the worst in Latin America. The Indians of the Peruvian highlands have been driven to the city (10 percent of Lima's one million inhabitants) by hunger. In one of the squatter slums called "the Heap," men, women and children live by raking through the city's garbage which is dumped each day at their doorstep.

The flight of Indians to Lima and the other coastal towns, to the mines and mestizo villages has multiplied in the last 10 years and shows no signs of slackening. Many come from the Callejón de Huaylas where the population density per acre of arable land is the highest in the country and the return on a day's labor, one of the lowest.

The Indians who have left the land are still a minority -- one million in all. The other two million (in a nation of nine million) are landless peons attached to haciendas or members of some 3,000 Indian communities.

The communities trace their origins to the pre-Inca ayllús, groups of families living together and worshipping a common ancestor. At one time all or part of the land was communally owned. But gradually the collective landholdings were broken up and now all plots are privately owned.

Heavy work in the community used to be shared by small groups of relatives or friends. This practice of group labor to bring in the harvest or sow the fields has all but disappeared. The Indian realizes it is cheaper to pay a day's wage (18 cents) to each helper than to feed him and return him a day of his own labor. If group labor was not economical, it did have other virtues: "The work party meets on the individual's land at seven o'clock in the morning. The owner of the land distributes coca leaves and chacto (diluted alcohol) -- coca leaves to chew and chacto to drink. Work continues, with frequent rests for coca and chacto, until 11 o'clock in the morning. A lunch is then served . . . and another ration of coca and chacto. The men then work in the afternoon from one until four or five o'clock . . ." and break for a final round of food, coca and chacto.¹

¹ Richard W. Patch, "How Communal are the Communities?" New York, American Universities Field Staff, May, 1959, p. 8.

The community Indian, although free and owner of his land -- frequently only one furrow -- spends an average of half his time working on a neighboring hacienda or in the village. He may supplement his earnings by raising a few cattle and sheep. For the right to graze one head of cattle on the hacienda, he may have to give 25 days' free labor to the hacendado. Ultimately, one expert writes, there is "no difference between the communities of Indians which 'belong' to haciendas . . . and the supposedly free and independent 'indigenous communities.'"²

Legally, there is a big difference. The hacienda Indian owns no land, the community Indian does. By government decree, community property is inalienable. The 1936 Civil Code requires every Indian community to register with the government. It also stipulates: "The indigenous communities may not rent nor cede the use of their lands to the proprietors of bordering properties."

Under the guise of "protecting" the Indian communities and preserving a "brilliant (and separate) part of the national heritage," the government has in fact placed the Indian in a position where he is unable to protect himself. As the community's population grows and land is divided among more and more people, the individual is left with less each year.

The community of Huancarama, for example, to which the Indians have had legal title since 1793, was registered as an indigenous community in 1941. The Indians ended up getting 40 percent of the land they claimed -- roughly 2.8 acres for each of the 9,000 members. While they argued among themselves over claims, the mestizos in neighboring villages moved in and then offered to sell their illegally acquired land back to the Indians. The mestizos, according to one expert, were less interested in seizing the land for themselves than in preventing the Indian from getting enough land to make a subsistence living: if he did, he would eliminate himself as a source of cheap labor.

The attitude of the mestizos toward the Huancarama Indians illustrates the dilemma which government policy-makers face. There are two alternatives: to protect the Indian by helping him become truly independent and self-sustaining or the present policy of isolating the Indian, binding him to his community or his hacienda and exploiting his dependence on low-paid jobs and high-rental grazing land.

² Ibid., p. 16.

There is ample evidence that a land problem exists. During the past year armies of land-hungry farmers have invaded large estates. Authorities reported in January, 1962, that one estate of 20,000 acres at Cerro de Pasco had been completely occupied and another invaded.

There is reason to hope the newly elected government will take steps to meet the "Indian problem." During the election campaign in the spring of 1962, every political party came out four-square for land reform. There appears to be a national consensus that reforms are needed. The question remains -- will the new government launch reforms that are sweeping enough to forestall the possibility of revolution?

Ten years ago an American anthropologist launched an ambitious experiment. His aim: to test the possibility of introducing the Indians of the Peruvian Sierra into a more modern way of life, yet one which would be in keeping with their environment. The site he chose for the pilot project was a hacienda community known for its conservatism and its hostility to the outside world -- the Hacienda Vicos.

The Cornell-Peru project, directed by Dr. Allan Holmberg, was organized by Cornell University in collaboration with the Indigenous Institute of Peru with the backing of the Peruvian government. The 5-year program aimed at improvements in four areas: economy and technology, health and nutrition, education, and social organization -- all within the existing cultural framework.

The results have been dramatic. The Vicosinos today own their land and manage their own affairs. They are better fed, clothed and housed. They are developing a better water supply and improving the roads to neighboring markets. They are now the largest potato producers in the region. School attendance has soared (from about 18 in 1951 to over 250 in 1958).

These changes have come about gradually. After leasing the Hacienda Vicos in 1952, the Cornell-Peru project continued to run it under the old system for the first three years. The heads of peasant families still had to work three days a week for the hacienda, although they were told their efforts would help pay for a new school. The worst abuses of the former patrons, however, such as the demand for additional uncompensated service by the peons, were abolished.

The custom of the mando -- a weekly meeting called by the patrón to give out job assignments -- was continued. But instead of receiving orders from the patrón, peons listened to a Peruvian anthropologist speaking Quéchua as he explained and re-explained the project, described plans for the future and asked for comments. It took almost a year to break down the stoic silence at these meetings, but in time the men "became so articulate that it was difficult to persuade them to speak one at a time."

The mayorales (peons appointed to supervise work gangs) played an important role in these meetings. The project directors relied on them to provide leadership for the community -- since the community had no leaders of its own -- and to use their prestige to rally support behind the program.

One of the project's first steps was to introduce a new type of seed potato far superior to the native variety, which produced tubers the size of radishes. Only 17 Vicosinos planted the new potatoes the first year, but after the harvest, when "the men could see and feel the difference between new and old, the new variety was eventually planted universally."

By late 1956 the Vicosinos were ready for major changes -- the hacienda system was abolished along with the three days' compulsory work, the weekly meetings and the office of mayor. The hacienda's 500 acres became common property. Early in September the government expropriated the Hacienda Vicos and awarded the land to the members of the community at a price to be repaid over a period of years. In October the community held elections and chose ten representatives -- young men, none of whom had been a mayor -- to supervise cooperative work and look out for the community's interests.

The lesson of Vicos, in the words of project director Holmberg, is that "if careful attention is given, not only to the problems of modern techniques, but also to the people and their culture . . . dramatic results can be achieved . . ."

By basing the project on a careful field study and by slowly nurturing "responsibility and initiative within the community itself," the Cornell-Peru program brought the Vicosinos to the point where they had the will, the knowledge, the skills and organization to help themselves.

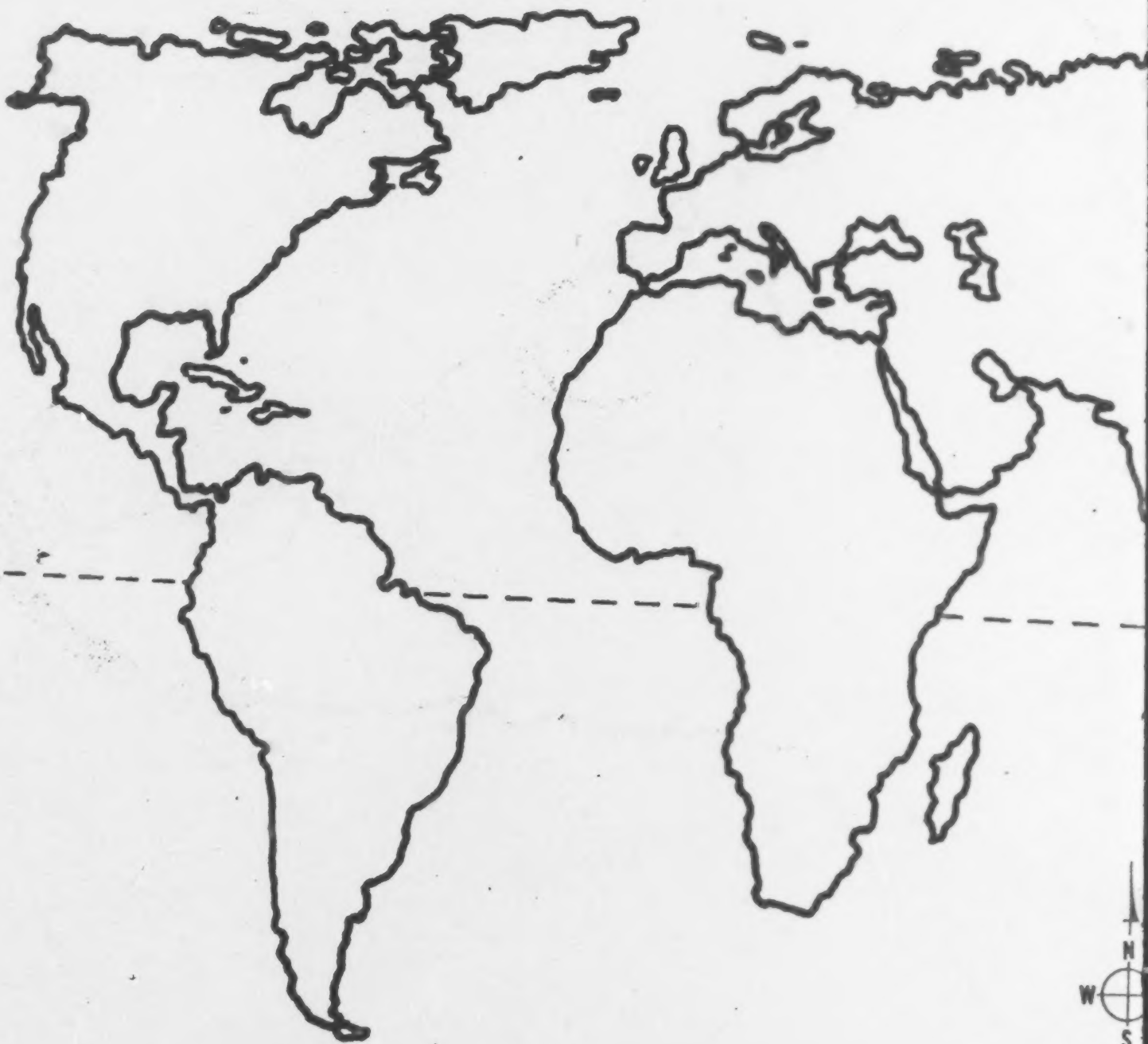
The project was carried out at a relatively small cost with only four anthropologists, two American and two Peruvian, working full time. Without any major infusions of money or equipment from the outside, the Vicosinos are now in a position to pay the government for their land -- a direct result of better farming methods, improved seed, a switchover from a barter to a money economy, and the realization that poverty is not, as they had always believed, the will of God.

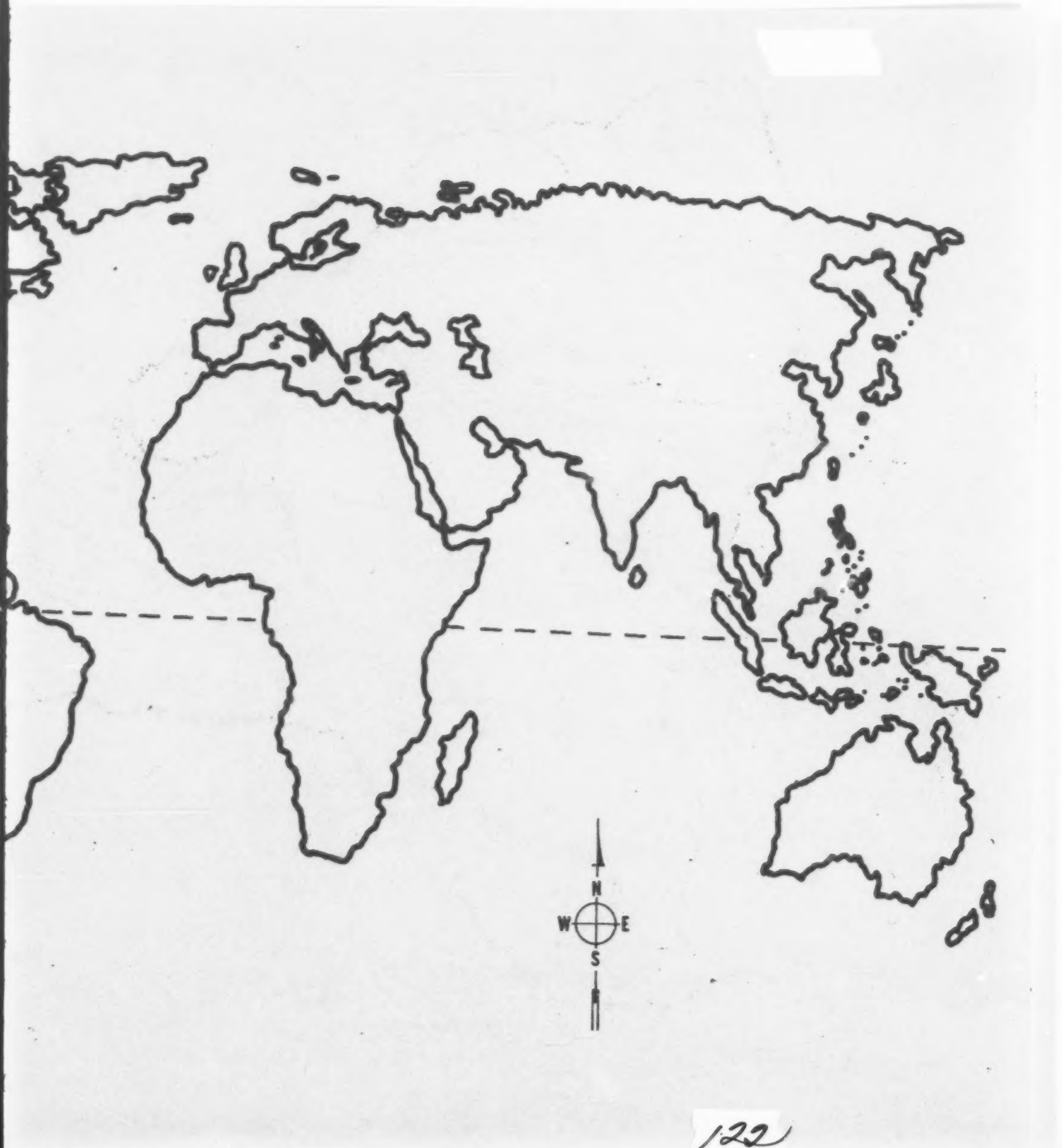
As with any successful experiment, the Vicos project has had an impact far greater than its immediate results. Impressed by the Vicos experience, the Peruvian government is launching five similar pilot projects, and Indians in remote corners of the country are asking the Ministry of Labor and Indigenous Affairs for help.

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World

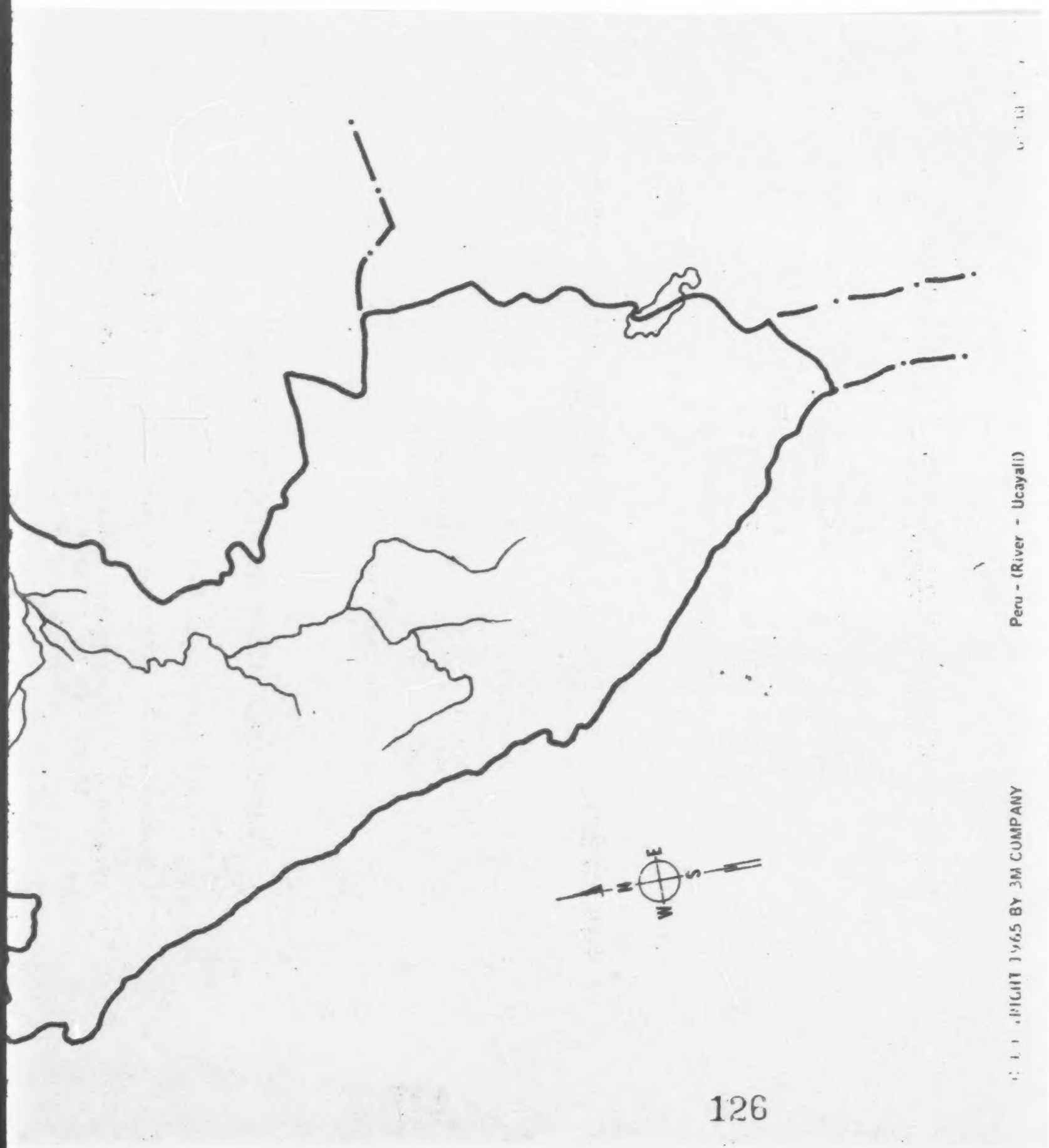
GEOGRAPHY - BW











Mean Average Temperatures by Month in Cuzco, Peru
(rounded off to whole numbers)

January	53	July	47
February	52	August	50
March	52	September	52
April	51	October	53
May	51	November	54
June	48	December	52

Mean average for year is 51

Mean Average Temperature by Month in Boston, Massachusetts
(rounded off to whole numbers)

January	30	July	74
February	31	August	72
March	38	September	65
April	48	October	55
May	59	November	45
June	68	December	33

Mean average for year is 51.2

Vegetation and Crops in Peru Highlands

Trees grow no higher than 11,000 feet.

Potatoes can be grown no higher than 14,000 feet.

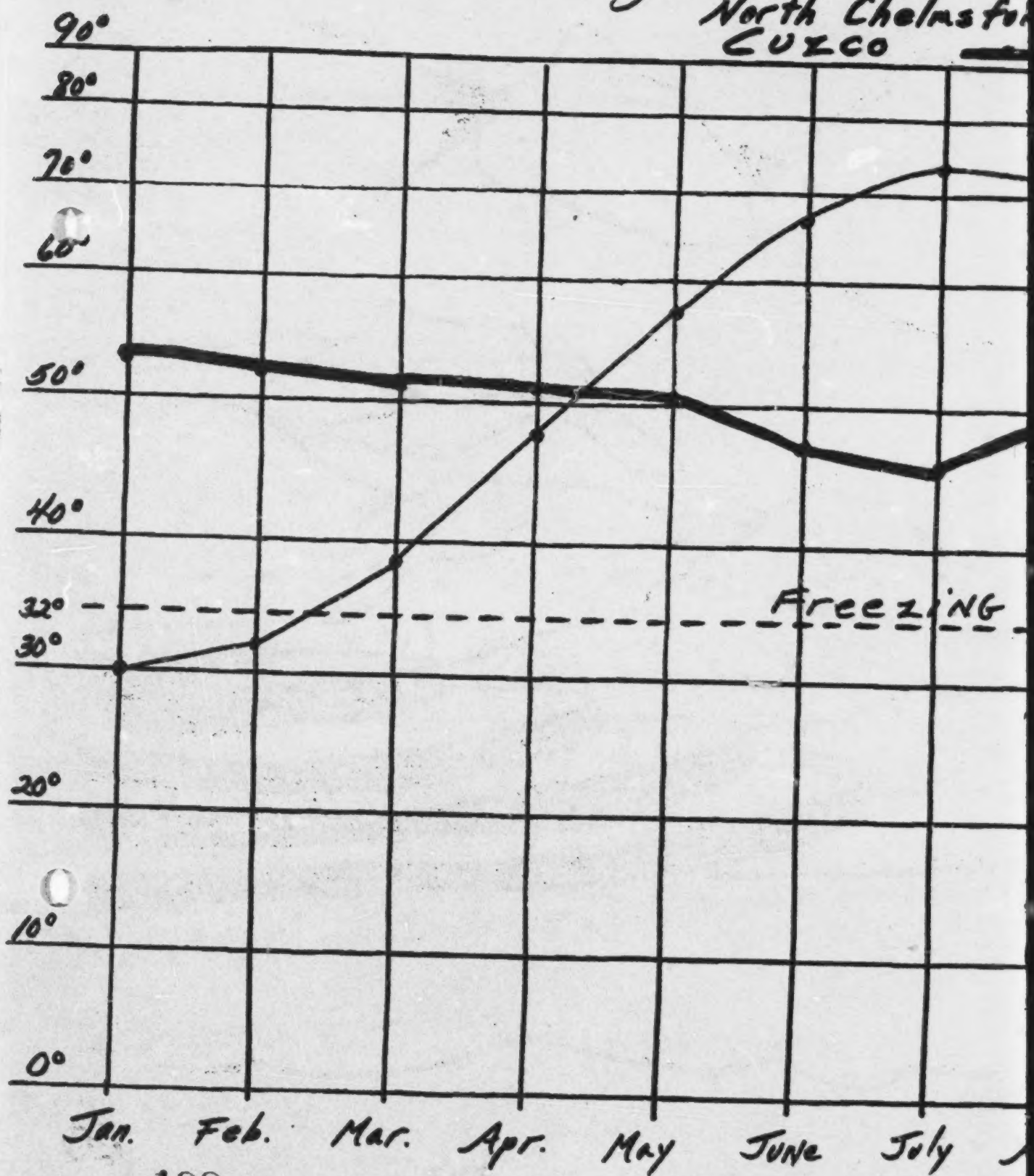
Grains can be grown no higher than 13,000 feet;
wheat can be grown to 12,000 feet,
barley to 13,000 feet.

Maize (corn) can be grown no higher than 11,000 feet.

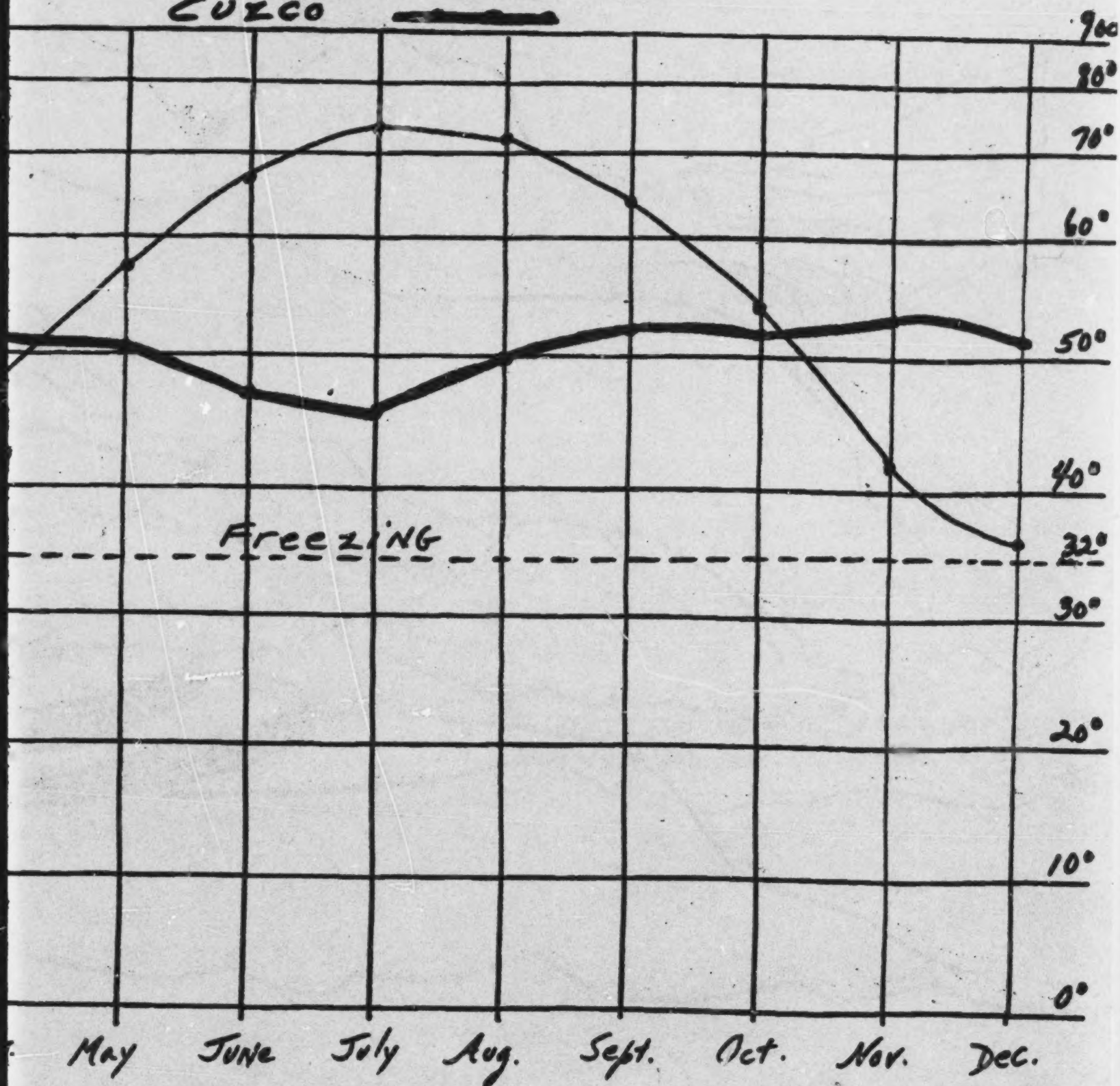
Bananas and oranges can be grown only to 6,000 feet.

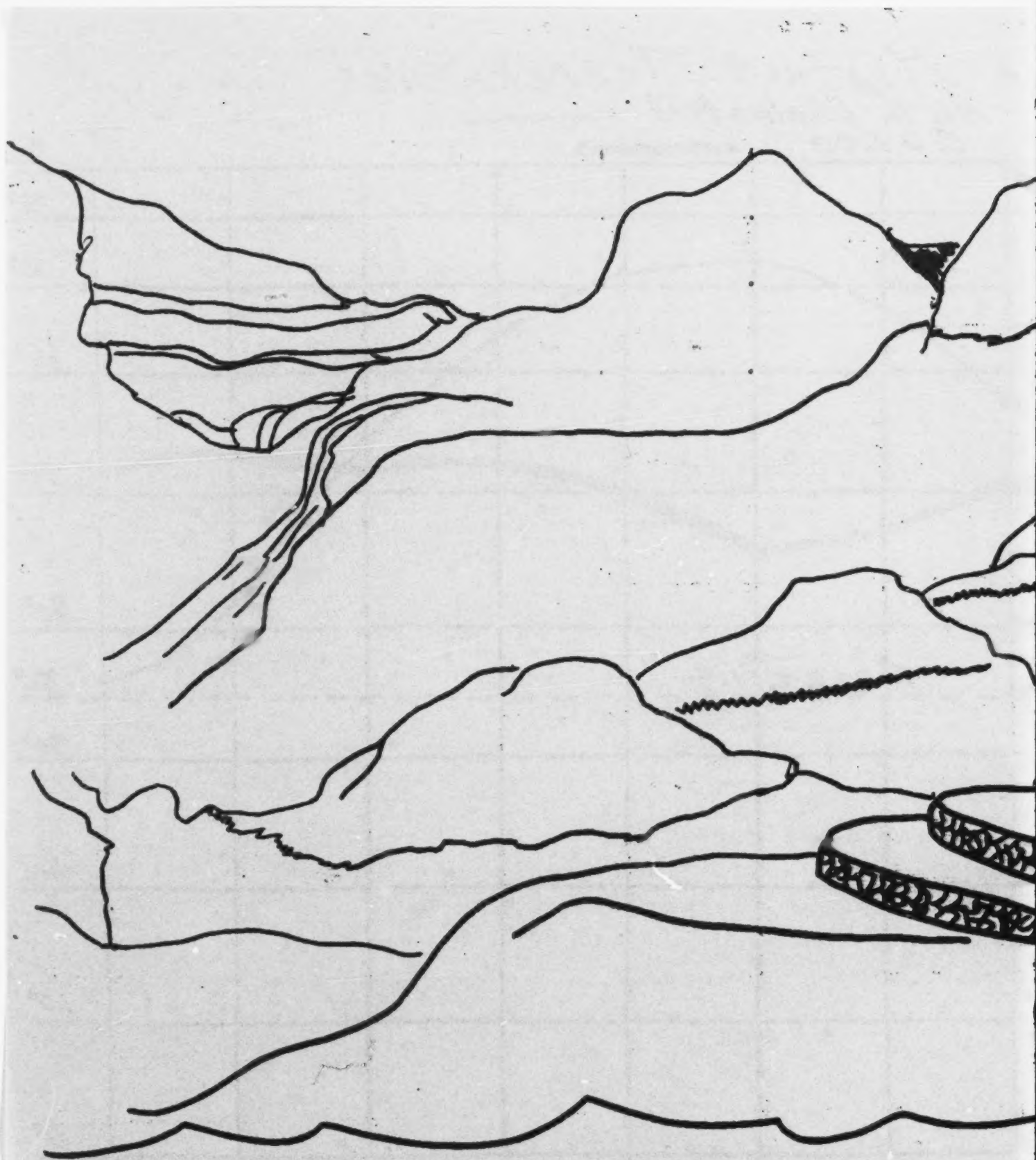
Only natural scrub grass is found over 14,000 feet.
It can be used for grazing.

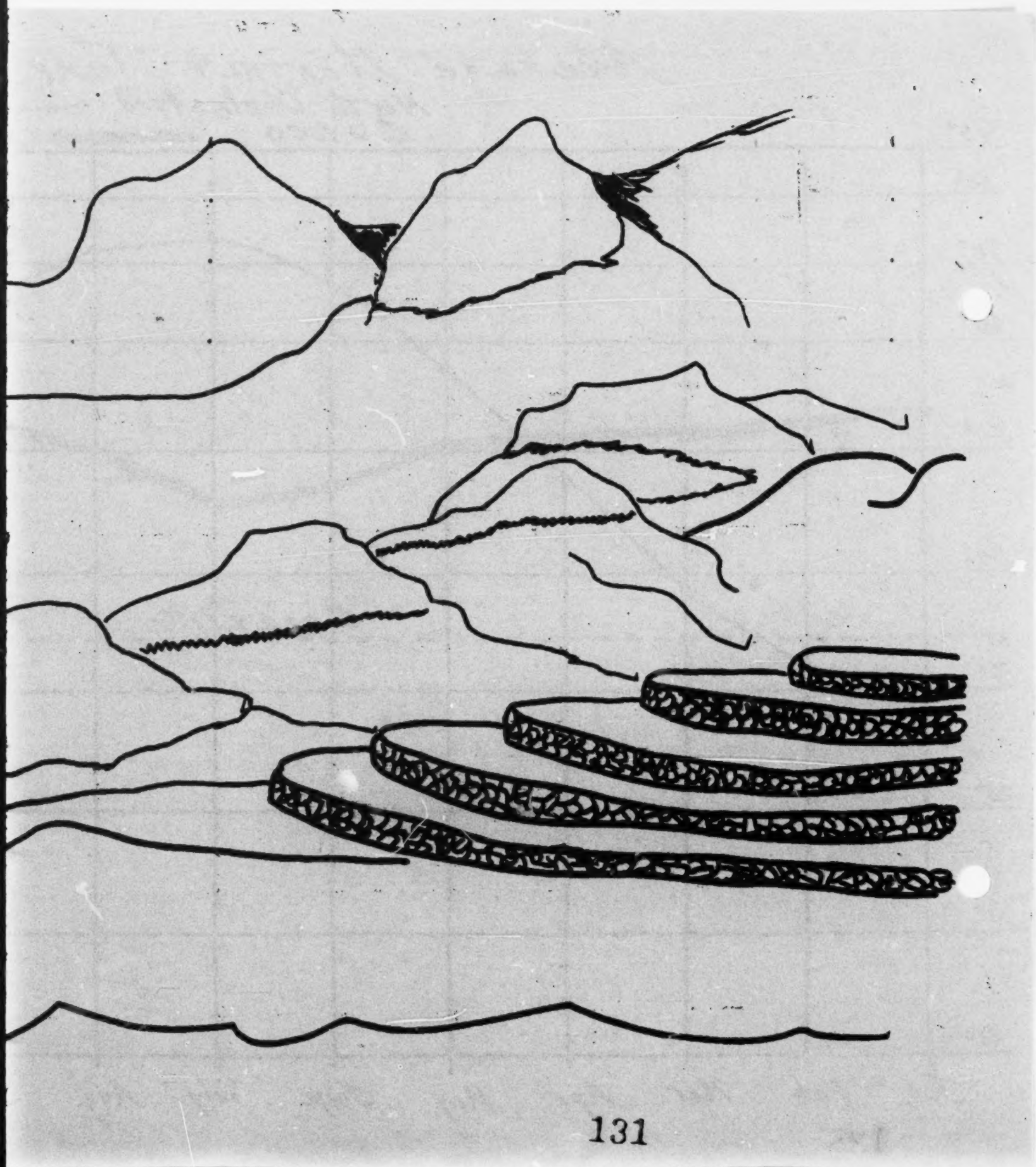
Average Monthly North Chelmsford CUZCO

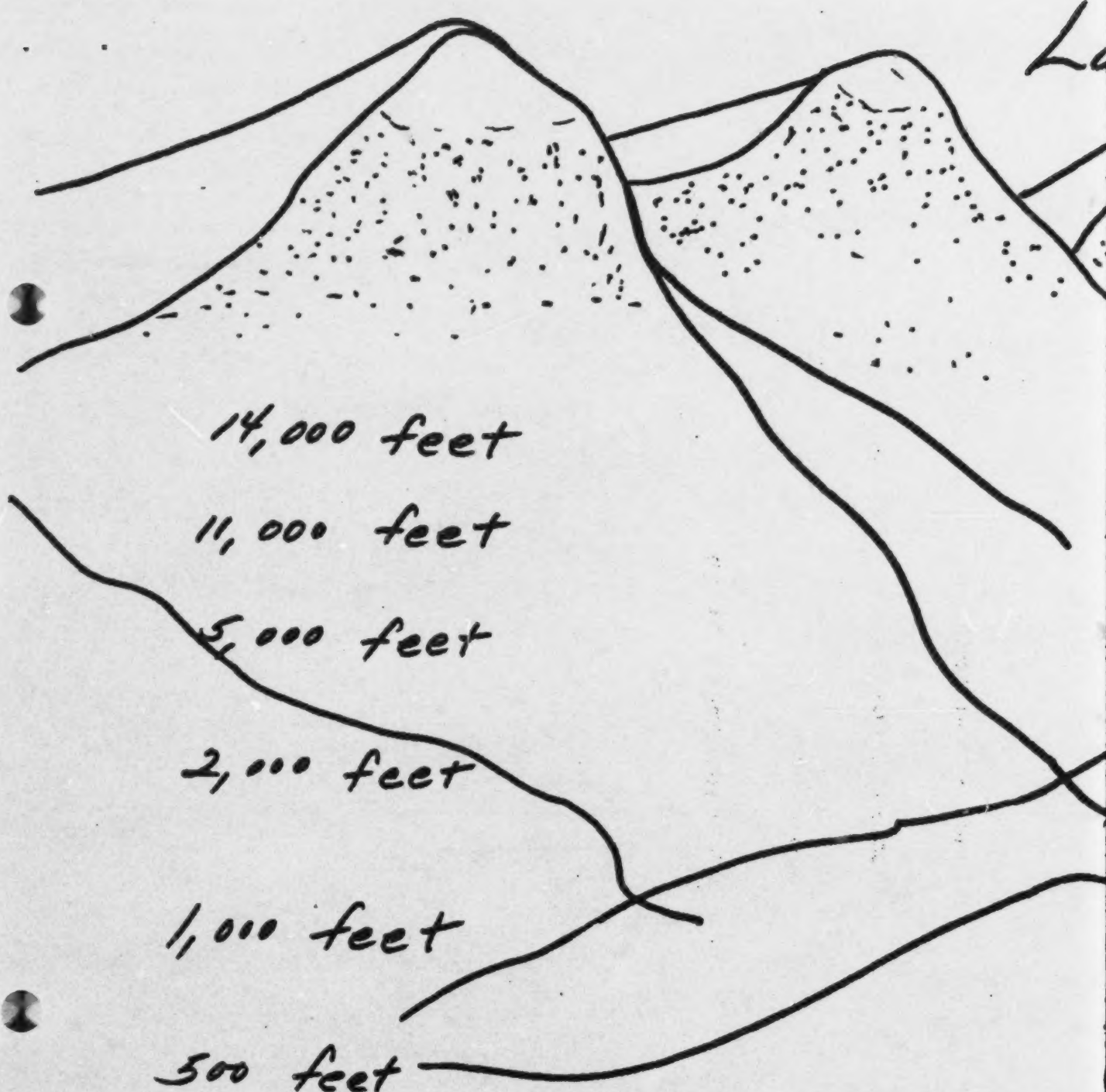


Average MONTHLY TEMPERATURES
 North Chelmsford
 CUZCO

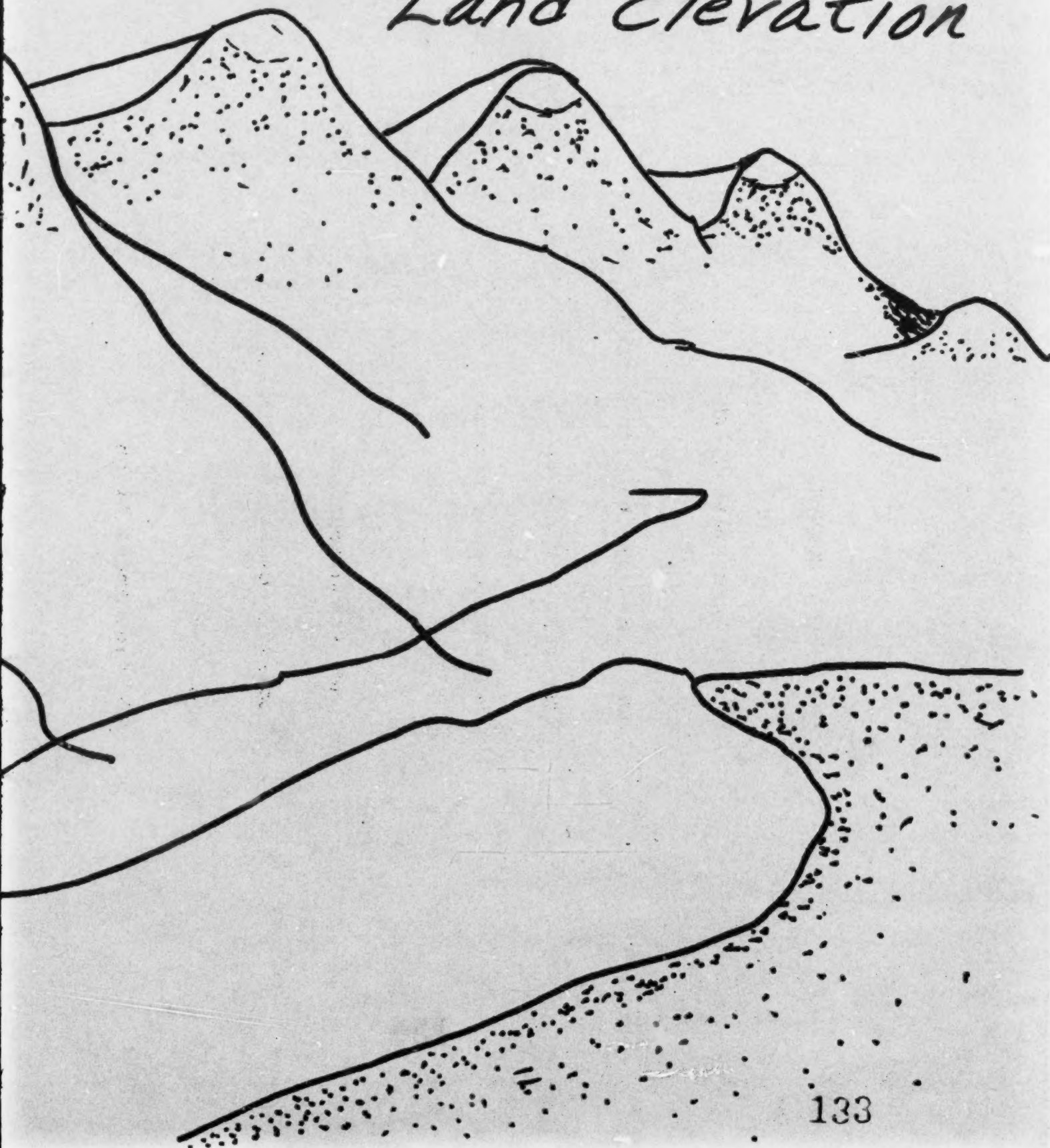








Land Elevation



MOUNTAINS

by

Ann Nolan Clark

Mountains are the high places;

They reach up and up

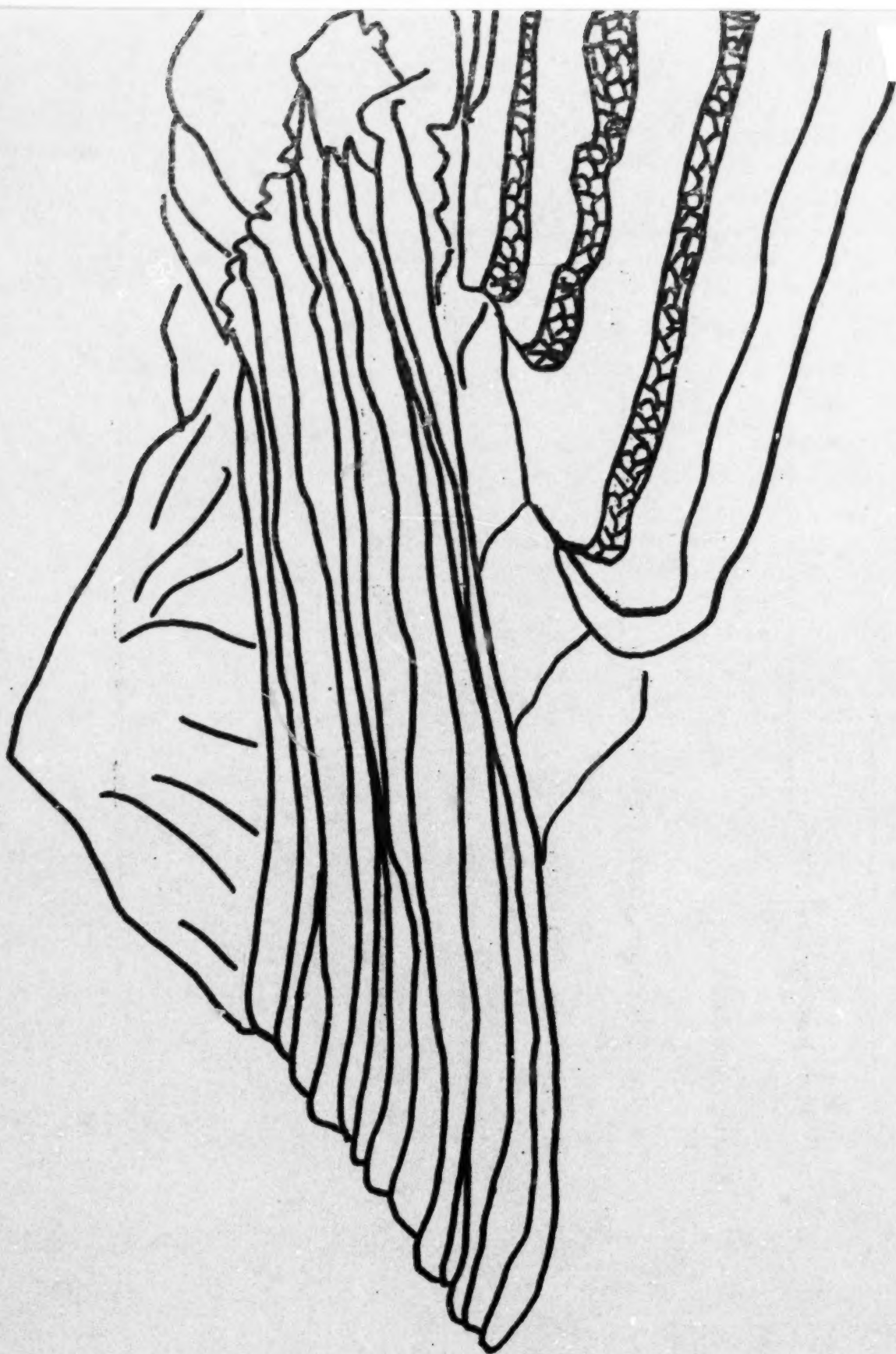
To the blue-blue above.

They stand around us,

Looking down at the people.

So quiet

So big, And so high.



The Incas made terraces on the sides of the mountains. They raised many foods on these terraces.

The Quechua Indians have not built new terraces but are using the ones built by their Inca ancestors over 400 years ago.

Quechua

plateau

Incas

terraces

llama

mountains

sea level

elevations

Andes

The terraces on the mountains were made by

the _____.

The Andes are the _____ in

South America.

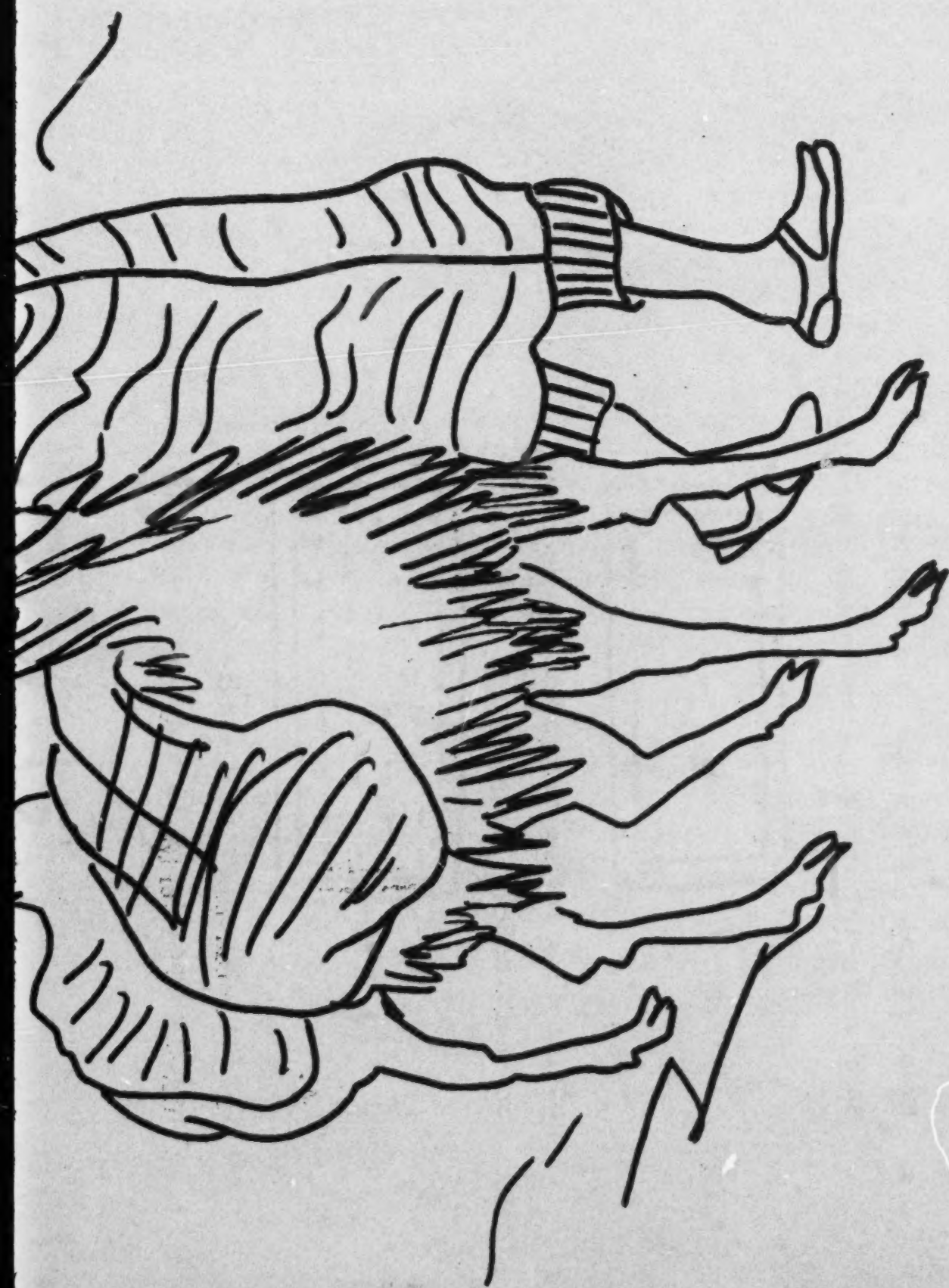
The Quechua Indians use the _____ to

carry things for them.

Level land in the high mountains is a _____.

The Quechua people live at high _____.

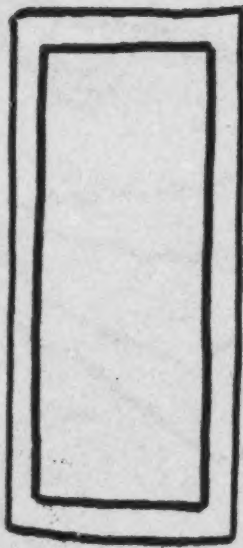




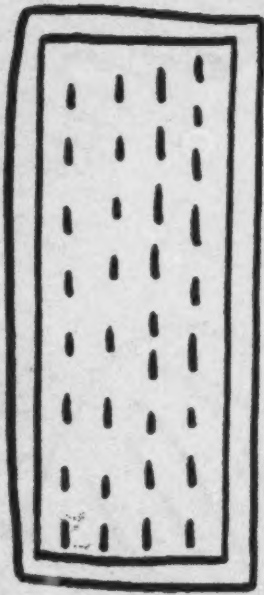
The llama gives the Indian
work, wool, fuel and leather.

WEAVING PAPER

1. Frame is made of a piece of oaktag 9" x 12."
Make a one-inch margin line on the four sides.



Divide this inside area into one-inch strips and cut on these dotted lines.



Cut colored paper into strips 1" x 9."

Weave these strips in and out on the oaktag frame.

2. Some of the children are able to weave the strips without a frame. Just place about nine strips on desk. Carefully start weaving in and out until the foundation strips are covered.
3. Some of the children will probably have small looms on which they have made pot holders with loops and can bring to school.

Words That Tell About Peru

Andes

mountains

South
America

plateau

terraces

Quechua
Indian

llama

poncho

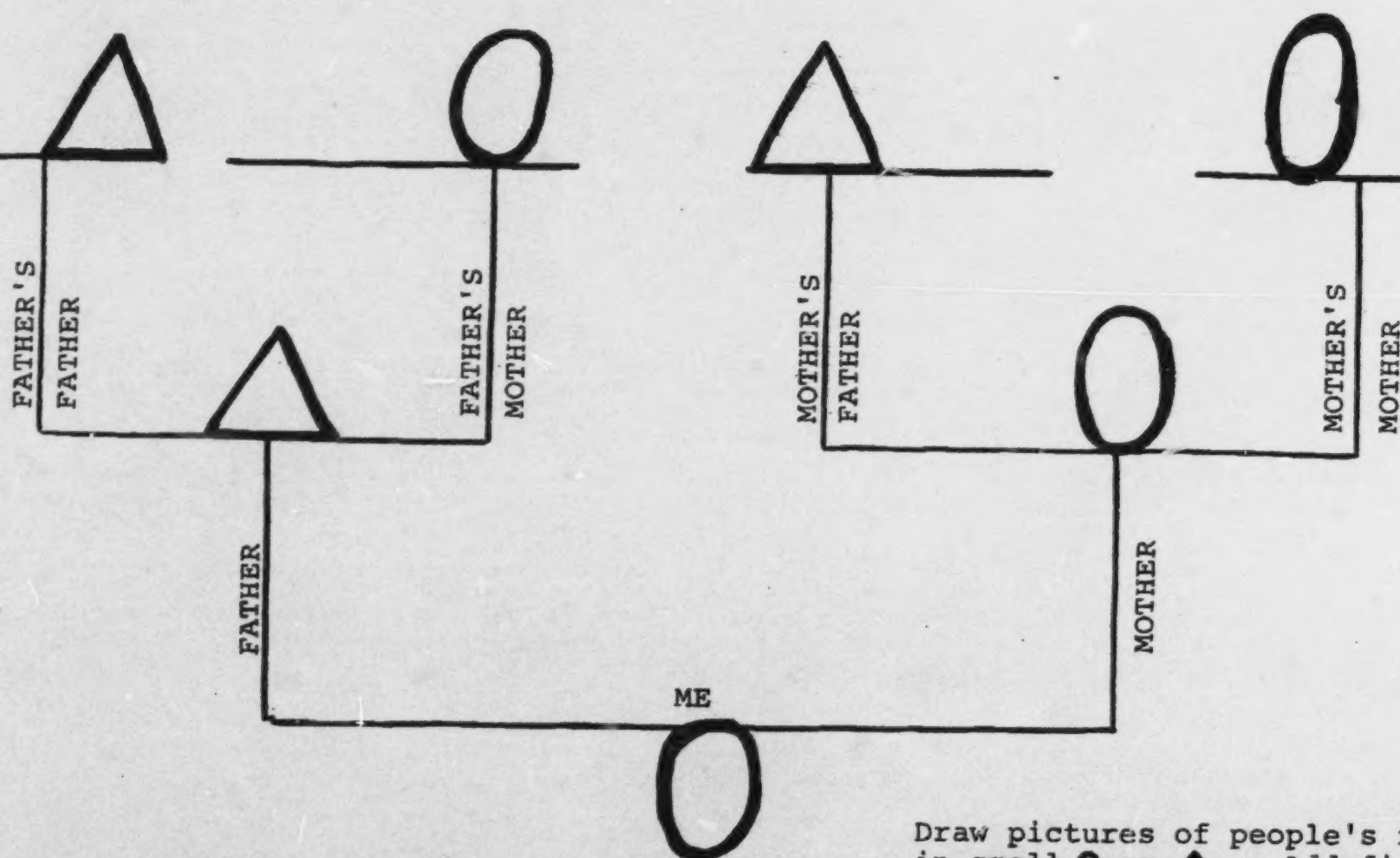
weaving

Indian
house

Inca
wall

bridge

SOCIAL STUDIES
FAMILY STRUCTURE



Draw pictures of people's faces
in small $\circ$ or Δ . Add first
and last names. Add other
people if you wish. Bring back
to school.